xvii	A				
vii	b	iiii			
	c	iii			
xv	d	Pridie.			
iiii	e	Idus.			
	f	xvi	Ka.		
xii	g	xv	kl.	S. Edo[illegible]	
i	A	xiiii	kl.	S. Joseph.	
	b	xiii	kl.		
ix	c	xii	kl.		
	d	xi	kl.		
xvii	e	x	kl.	Fast.	
vi	f	ix	kl.	Annu. of our ladi.	xx[illegible]
	g	viii	kl.		xx[illegible]
xiiii	A	vii	kl.	Resurrection of	xxv[illegible]
iii	b	vi	kl.	Jesu Christ.	xxvii
	c	v	kl.		xxviii
xi	d	iiii	kl.	~~1.5.35~~	xxix
	e	iii	kl.		xxx
xix	f	Pridie.			xxxi

a.iii

37.1.

Maye hath .xxxi. daies.

	d	Mati.		i
xvi	c	vi No.	S. Athanasius.	ii
v	d	v No.		iii
	e	iiii No.		iiii
xiii	f	iii No.		v
ii	g	Pridie.	S. John before port	vi
	A	Nonas. latine.		vii
x	b	viii Id.		viii
	c	vii Id.		ix
xviii	d	vi Id.		x
viii	e	v Id.	S. Antony martyr.	xi
	f	iiii Id.		xii
xv	g	iii Id.	Sunne in Gemi.	xiii
iiii	A	Pridie.		xiiii
	b	Idus.		xv
xii	c	xvii Kalend. Junii.		xvi
i	d	xvi kl.	S. Barnarde.	xvii
	e	xv kl.		xviii
ix	f	xiiii kl.		xix
	g	xiii kl.		xx
xvii	A	xii kl.		xxi
vi	b	xi kl.		xxii
	c	x kl.		xxiii
xiiii	d	ix kl.		xxiiii
iii	e	viii kl.		xxv
	f	vii kl.		xxvi
xi	g	vi kl.	S. Bede.	xxvii
	A	v kl.		xxviii
xix	b	iiii kl.		xxix
viii	c	iii kl.		xxx
xvi	d	Pridie.		xxxi

B	L	Inne hath.xxx. daies.	
v	e	Junii.S. Nicodeme mar.	i
	f	iiii No.	ii
xiii	g	iii No.	iii
ii	A	Pridie.	iiii
	b	Nonas.S.Boniface and his	v
x	c	viii Id.felowes martyrs	vi
	d	vii Id.	vii
xviii	e	vi Id.	viii
vii	f	v Id.	ix
xv	g	iiii Id.	x
	A	iii Id.S.Barnabe.	xi
iiii	b	Pridie.	xii
	c	Idus.¶ Sūne i Cancro.	xiii
xii	d	xviii Kal.Julii.S.Basil.	xiiii
i	e	xvii kl.	xv
	f	xvi kl.	xvi
ix	g	xv kl.	xvii
	A	xiiii kl.S.Marke & mer=	xviii
xvii	b	xiii kl.celliane martyres.	xix
vi	c	xii kl.	xx
	d	xi kl.	xxi
xiiii	e	x kl.S.Albane.martyr.	xxii
iii	f	ix kl. Fast	xxiii
	g	viii kl.Na.of s.Jo.bap	xxiiii
xi	A	vii kl.	xxv
	b	vi kl.	xxvi
xix	c	v kl.	xxvii
viii	d	iiii kl. Fast.	xxviii
	e	iii kl.Peter and Paul	xixx
xvi	f	Pridie.Apostles	xxx

KL July hath .xxxi. daies.

d	g	Jnlii		i
	A	vi	No. Wiſita. of our Ladi.	ii
xiii	b	v	No.	iii
ii	c	iiii	No.	iiii
	d	iii	No.	v
x	e	Pridie.		vi
	f	Nonas.		vii
xviii	g	viii	Jd.	viii
vii	A	vii	Jd. S. Ciril.	ix
	b	vi	Jd.	x
xv	c	v	Jd.	xi
iiii	d	iiii	Jd.	xii
	e	iii	Jd.	xiii
xii	f	Pridie.	Sunne in Leo.	xiiii
i	g	Jdus.		xv
	A	xvii	Kalend. Auguſti.	xvi
ix	b	xvi	kl.	xvii
	c	xv	kl.	xviii
xvi	d	xiiii	kl.	xix
vi	e	xiii	kl. S. Margaret. mar.	xx
	f	xii	kl.	xxi
viii	g	xi	kl. Mari Magda.	xxii
iii	A	x	kl.	xxiii
	b	ix	kl. Faſt.	xxiiii
xi	c	viii	kl. Iames. Apoſt.	xxv
	d	vii	kl. S. Anne the mo-	xxvi
xix	e	vi	kl. ther of Mari.	xxvii
viii	f	v	kl. Seuen ſlepers	xxviii
xvi	g	iiii	kl.	xxix
v	A	iii	kl.	xxx
	b	Pridie		xxxi

KL August hath.xxxi.
daies.

xiii	c	Augusti.		i
ii	d	iiii No.		ii
	e	iii No.		iii
x	f	Pridie		iiii
	g	Nonas.		v
xviii	A	viii Id.	Trās. of our lord	vi
vii	b	vii Id.	The feast of the	vii
	c	vi Id.	name of Jesu.	viii
xv	d	v Id.		ix
iiii	e	iiii Id.	S. Laur. marty.	x
	f	iii Id.		xi
xii	g	Pridie.		xii
i	A	Idus.		xiii
	b	xix Kal.	Sep. Sūne i vir.	xiiii
ix	c	xviii kl.	Assūci. of our Lady.	xv
	d	xvii kl.		xvi
xvii	e	xvi kl.	S. Eusebius	xvii
vi	f	xv kl.		xviii
	g	xiiii kl.		xix
xiiii	A	xiii kl.		xx
xii	b	xii kl.		xxi
	c	xi kl.		xxii
xi	d	x kl.	Fast	xxiii
xix	e	ix kl.	Bartholomew.	xxiiii
	f	viii kl.		xxv
viii	g	vii kl.		xxvi
xvi	A	vi kl.		xxvii
	b	v kl.	S. Augustine.	xxviii
v	c	iiii kl.	The decol. of	xxix
	d	iii kl.	saint John.	xxx
xiii	e	Pridie.		xxxi

KL September hath.xxx.
daies.

ii	f	Septēbris. S. Chrisostome.	i
	g	iiii No.	ii
x	A	iii No.	iii
	b	Pridie.	iiii
xviii	c	Nonas.	v
vii	d	viii Id.	vi
	e	vii Id. Fast.	vii
xv	f	vi Id. Nati. of our ladi.	viii
iiii	g	v Id.	ix
	A	iiii Id.	x
xii	b	iii Id. s. Prothe & Hyacin	xi
i	c	Pridie. the martyrs.	xii
	d	Idus.	xiii
ix	e	xviii Kalend. Octobris.	xiiii
	f	xvii kl. Sunne in Libra.	xv
xvii	g	xvi kl. S. lamberrt mar.	xvi
vi	A	xv kl.	xvii
	b	xiiii kl.	xviii
xiiii	c	xiii kl.	xix
iii	d	xii kl. Fast.	xx
	e	xi kl. S. Mathew Apost.	xxi
xi	f	x kl.	xxii
xix	g	ix kl.	xxiii
	A	viii kl.	xxiiii
viii	b	vii kl.	xxv
	c	vi kl. s. Cyprian.	xxvi
xvi	d	v kl.	xxvii
v	e	iiii kl.	xxviii
xiii	f	iii kl. S. Michael.	xxix
ii	g	Pridie.	xxx

				Octobre hath. xxxi daies.	
	A			Octobris	i
x	b	vi	No.		ii
	c	v	No.		iii
xviii	d	iiii	No.		iiii
vii	e	iii	No.		v
	f			Pridie.	vi
xv	g			Nonas.	vii
iiii	A	viii	Id		viii
	b	vii	Id.	S. Dionise & his	ix
xii	c	vi	Id.	felowes mar.	x
i	d	v	Id.		xi
	e	iiii	Id.		xii
ix	f	iii	Id.	S. Edwarde	xiii
	g			Pridie. ¶ Sunne in Scor.	xiiii
xvii	A			Idus.	xv
vi	b	xvii	Kalen.	Nouembris	xvi
	c	xvi	kl.		xvii
xiiii	d	xv	kl.	Luke euangelist.	xviii
iii	e	xiiii	kl.		xix
	f	xiii	kl.		xx
xi	g	xii	kl		xxi
xix	A	xi	kl.	Mari Solome.	xxii
	b	x	kl		xxiii
viii	c	ix	kl		xxiiii
	d	viii	kl.		xxv
xvi	e	vii	kl.		xxvi
v	f	vi	kl.	Fast.	xxvii
	g	v	kl.	Symon & Jude	xxviii
xiii	A	iiii	kl		xxix
ii	b	iii	kl.		xxx
	c			Pridie. Fast.	xxxi

KL Nouembre hath. xxx. daies.

x	d	Nouemb. Alhallowen daye.		i
	e	iiii No. All sollen daye		ii
xviii	f	iii No.		iii
vii	g	Pridie.		iiii
	A	Nonas.		v
xv	b	viii Id. Foure crouned mar.		vi
iiii	c	vii Id.		vii
	d	vi Id.		viii
xii	e	v Id.		ix
i	f	iiii Id.		x
	g	iii Id. S. Martyn bysh.		xi
ix	A	Pridie.		xii
	b	Idus		xiii
xvii	c	xviii Kal. Decē. ¶ Sū. i Sa.		xiiii
vi	d	xvii kl.		xv
	e	xvi kl. s. Edmund archbi.		xvi
xiiii	f	xv kl.		xvii
iii	g	xiiii kl.		xviii
	A	xiii kl.		xix
xi	b	xii kl. s. Edmund kyng		xx
xix	c	xi kl.		xxi
	d	x kl. Cicile. vir. & mar.		xxii
viii	e	ix kl. s. Clement. mar.		xxiii
	f	viii kl.		xxiiii
xvi	g	vii kl. s. Katherin. virgin.		xxv
v	A	vi kl. and martyr.		xxvi
	b	v kl.		xxvii
xiii	c	iiii kl		xxviii
ii	d	iii kl. Fast		xxix
x	e	Pridie. S. Andrewe Apost		xxx

HU Decembre hath .xxxi. daies.

	f	Decembris.	i
xviii	g	iiii No.	ii
vii	A	iii No.	iii
	b	Pridie.	iiii
xb	c	Nonas.	v
iiii	d	viii Id. S. Nicholas.	vi
	e	vii Id.	vii
xii	f	vi Id. Conc. of our lady.	viii
i	g	v Id.	ix
	A	iiii Id.	x
ix	b	iii Id.	xi
	c	Pridie, ☌ Sunne in Capri.	xii
xvii	d	Idus s. lucie vir. mar.	xiii
vi	e	xix Kalen. Januarii.	xiiii
	f	xviii kl.	xv
xiiii	g	xvii kl.	xvi
iii	A	xvi kl.	xvii
	b	xv kl.	xviii
xi	c	xiiii kl.	xix
xix	d	xiii kl. Fast.	xx
	e	xii kl. S. Thomas Apost	xxi
viii	f	xi kl.	xxii
	g	x kl.	xxiii
xvi	A	ix kl. Fast.	xxiiii
v	b	viii kl. Natiu. of Christ.	xxv
	c	vii kl. s. Steuen.	xxvi
xiii	d	vi kl. s. John Euan.	xxvii
ii	e	v kl. Childermas day.	xxviii
	f	iiii kl.	xxix
x	g	iii kl.	xxx
	A	Pridie.	xxxi

An Almanacke for.xxii.yeares.

The numbre of peres.	Easter.	The golden numbre.	The sondaies letter.	The lepepere
M.d.xlv.	v.April.	vii	D	
M.d.xlvi.	xxv.April.	viii	C	
M.d.xlvii.	x.April.	ix	B	
M.d.xlviii.	i.April.	x	A	G
M.d.xlix.	xxi.April.	xi	F	
M.d.l.	vi.April.	xii	E	
M.d.li.	xxix.March	xiii	D	
M.d.lii.	xvii.April.	xiiii	C	B
M.d.liii.	ii.April.	xv	A	
M,d.liiii.	xxv.Marche.	xvi	G	
M d.lv.	xiiii.April.	xvii	F	
M.d.lvi.	v.April.	xviii	E	D
M.d.lvii.	xviii.April.	xix	C	
M.d.lviii.	x.April.	i	B	
M.d.lix.	xxvi.Marche.	ii	A	
M.d.lx.	xiiii.April.	iii	G	F
M.d.lxi.	vi.April.	iiii	E	
M.d.lxii.	xxix.Marche.	v	D	
M.d.lxiii.	xi.April.	vi	C	
M.d.lxiiii.	ii.April.	vii	B	A
M.d.lxv	xxii.April.	viii	G	
M.d.lxvi	xiiii.April.	ix	F	

AN INIVNCTI-
on geuen by the Kyng our
ſouereigne lordes moſt
excellent maieſtie,
for the autoriſing
& eſtabliſhing
the vſe of this Primer.

HENRY the eyghte by the grace of God kig of England, Fraunce, and Irelād, defendour of the fayth, & of the church of England and alſo of Ireland in yearth the ſupreme hedde. To all and ſinguler our ſubiectes, alwel Archebiſhops Biſhoppes, deanes, archedeacons, prouoſtes, perſōs, vicars curates, prieſtes, & all other of the Clergie: as alſo all eſtates

and degries of the lay fee, and teachers of youth within anye oure realmes, dominions, and countries greting. Emong the manifolde buſines, & moſt weighty affaires appertaining to our regal authoꝛitie and office we much tenderyng the youthe of our realmes, (whoſe good education & vertuous bꝛinging vp redouneth moſt highly to ỹ honoure & pꝛayſe of almyghtie God) foꝛdiuers good cõſiderations, and ſpecially foꝛ that the youth by diuers perſonnes are taught the Pater noſter, ỹ Aue maria Crede, &. ỹ. cõmaũdemẽtes al in latin & not in Engliſh by meanes wherof the ſame are not bꝛought vp in ỹ knowledg of ther faith, dutie & obedience,

wherin

wherin no chriſtē perſon ought to be ignorant. And for ỹ oure people & ſubiectes whych haue no vnderſtanding in the Latin tong & yet haue the knowledge of reading, may praye in theyr vulgar tong, which is to them beſt knowne: that by the meane therof thei ſhuld be the more prouoked to true deuotion, and the better ſet their hartes vpō thoſe thinges that thei pray for. And finally, for the auoyding of the diuerſitie of primer bokes that ar now abrod, wherof aralmoſt innumerable ſortes which myniſter occaſiō of contentions, & vain diſputatiōs, rather thē to edify, & to haue one vnifourme or dre of al ſuch bokes throughout al our dominiōs, both to be taut

vnto childrē and also to be vsed for ordinary prayers of all our people not learned in the latyn tōg: haue set furth this primer or boke of praiers in Englyshe to be frequented and vsed in & throughout all places of oure said realmes and dominiōs, aswell of the elder people, as also of the youth, for their commō & ordinari praiers, willing commaundyng, & streyghtly charchyng, that for the better bringing vp of youth in the knowledge of theyr dutye towardes God, their prince, and all other in their degre, euery scholemaster and bringer vp of yong beginners in lernyng, nexte after their A. B. C. nowbi vs also set furthe, do teache this primer or

boke

boke of ordinary prayers vnto them in Englyshe, and that the youth customably & ordinarily vse the same vntil thei be of cõpetent vnderstanding & knowledge to perceiue it in Latyn. At what time they may at their libertie ether vse this primer in Englishe, or that whiche is by oure authoritie likewyse made in the Latyn tong, in all poinctes correspondent vnto this in Englyshe.

And furthermore, we streightly charge & commaunde aswell al and singuler our subiectes & sellers of bokes, as also al schoolemaisters & teachears of yong childrẽ within this our realme & other our dominions, as thei entend to haue our fauour and

auoyde oure displeasure bi the contrari, that immediatly after this our saied prymer is publi-shed and imprinted, that thei ne any of them, bie, sel, occupy, vse nor teach preuily or apertly ani other prymer etner in Englishe or latin, thē this, now by vs published, which with no smal stu dy, trauail & labor, we haue pur posly made to the high honor & glory of almighty God, & to the commoditie of our louyng and obediēt subiectes, & edifiyng of the same in godly contēplation & vertuouse exercise of prayer.

¶ Geuen at our Palayce of West-mynster, the .vi. day of May, in the .xxxvii. yere of our reigne.

The copy of the Kynges highnes byll assigned.

HEnrye the.viii.by the grace of God, of Englād, Fraunce, & Irelād kyng: defendoure of the fayeth, and of the churches of England and Irelāde in yearth the supreme heade. To all printers & bokesellers & to al other our officers, minysteres & subiectes. We do you to vnderstād, that of our grace espetial we haue graūted & geuen priuilege & licēce, to our welbeloued subiect Richard Graftō printer and seruaūt to our most derest sonne Prince Edward, & Edward Whitchurch citezen of London, to print or cause to be printed our primer (now by vs & our clargi) set furth both in English & Latin, & none other person nor persons of what estate, degree, or cōdition soeuer they be of, to print or cause the same primer to be prīted, or any part therof but only the sayed Rychard & Edward and either of them and the assignes of any of them. [illegible]

[illegible]

minions, [illegible]
to prynt or sel or cause to be prited [illegible]
the said boke or any part therof, cōtrary to ẏ meaning of thys our present licence & priuiled ge, vpō payne of our hygh displeasure Geuē at our Manour of Grenwich ẏ.xxviii day of May, in ẏ xxxvii. year of our reygne

The

The praier of our Lorde

OUr father which art in heuen, halowed be thy name Thi kingdome come. Thy wil be done in yearth, as it is in heuē. Geue vs this day our daily bread. And forgeue vs our trespases as we forgeue them that trespace against vs. And let vs not be led into temptatiō. But deliuer vs from euil. Amen

The salutacion of the Angel [illegible] blessed virgin Mari.

[illegible]

I Beleue in God the father almightie, maker of heauē and yearth. And in Jesu Chryst his only

onely sonne our Lorde. Which was conceiued of the holy gost borne of ỹ virgin Mari. Suffered vnder Ponce Pylat, was crucified, dead, buried, and descended into hel. And the third day, he rose a gayne from death He ascended into heauen, & sytteth on the ryght hand of God the father almightie. Frō thēce he shal come to iudge the quick and the dead.

I Beleue in the holy gost. The holy Catholyke church. The Communion of Saincte: the forgeuenes of synnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

¶ The .x. commaundementes of almyghtie God.

Thou

THou shalt haue none other godes but me. Thou shalt not haue anye grauen Image, nor any likenes of anye thyng, that is in heauen aboue, or in ỹ yearth beneath, or in the water vnder the yearth, to thintent to do any godly honor or worshipp vnto thé Thou shalt not take ỹ name of thi Lord God invayn

Remember that thou kepe holy the Sabboth daye.

Honor thy father and thy mother.

Thou shalt do no murder.

Thou shalt not commyt adultry.

Thou shalt not steale.

Thou shalt not bear false witnes against thy neighbour

Thou shalt not vniustly desire

sire thy neighbours house, nor thy neyghboures wyfe, nor his seruaunt, nor his maid, nor his oxe, nor his asse, nor anye thing that is thy neyghbours.

LORDE, into thy handes I cõmende my spirit: Thou hast redeined me, Lorde God of truth.

¶ Grace before dyner.

THe eies of althinges trust in the LORDE, Thou geuest theim meate in due season. Thou dost open thy hand, and fyllest with thi blessyng euerye liuyng thyng. Good lord bless vs and al thy giftes, which we receiue of thi bountcous liberalitie, through Christ our Lord Amen.

The

The kyng of eternall glory, make vs parteners of the heauenly table. Amen.

God is charitie and, he that dwelleth in charite dwelleth in God, & God in him. God Graũt vs all to dwell in hym. Amen.

¶ Grace after diner.

THe God of peace and loue vouchsafe alway to dwell with vs. And thou Lorde haue mercy vpon vs.

Chrysost. Hom. 55. ad pop. Antioch. p. 1.

Glory, hanour, and praise be to the O God, which hast fedde vs from our tendre age, & geuest sustinaunce too euerye lyuyng thyng: replenishe oure heartes with ioye and gladnes, that we alway hauing sufficiẽt, may be ryche and plentiful in all good

workes,

wozkes, thzough our lozd Jesu Chzist. Amen.

Lozde haue mercy vpon vs. Chzist haue mercy vpon vs.

Lozde haue mercy vpon vs. Our father which art in. &c.

And let vs not bee led into temptation.

But deliuer vs from euill. Lozde heare my pzaier.

And let my crye come to the.

From the fiery dartes of the deuyll, bothe in weale and wo, our sauiour Chzyst bee our defence bukcler and sheld. Amen.

God saue the churche, oure king & realme, & God haue mercy vpõ al chzisten solles. Amen

Grace after supper.

O Lozde Jesu Chzist, without whõ nothing is swete noz

noꝛ ſauerye, we beſeche the too bleſſe vs and our ſupper, & with thi bleſſed preſence to chere our herartes, that in al our meates and drynkes, we maye taſt and ſauoure of the, too thy honoure and glory. Amen.

¶ Grace after ſupper.

BLeſſed is GOD in all hys gyftes.

And holy in al hys worꝛkes.

Oure helpe is in the name of the Lorde, who hath made both heauen and yearth.

Bleſſed be the name of oure Lorde.

From hencefoꝛth woꝛld with out ende.

MOſt myghty lorde & mercyful father, we yelde the heartely thankes foꝛ our bodely

ly sustenaunce, requiryng also most interely thy gratio⁹ goodnes, so to fede vs with the fode of thy heauenlye grace, that we may worthely glorifie thy holy name in this life, and after be partakers of the life euerlastyng through oure Lorde Jesu Christ. Amen.

The Matyns.

O LORDE open ȳ my lippes. And my mouthe shal shew thy praise

O God to helpe me make good spede.

Lord make hast to succoure me.

Glory to the father, and to the sonne, and to the holy goost.

As it was in the begynnyng, and is nowe, and euer shall bee worlde wythout ende. Amen.

Hayle
the V
sed art th
and bles
wombe.

Vent
Cl

COme & let vs reioice vnto the Lorde, let vs ioyfully sing to God our sauiour, let vs come before hys face with confession and thankes geuyng, & syng we ioyfullye vnto hym in Psalmes.

For God is a great lord, and a great kyng ouer all Goddes, which doth not forsake his people, in whose power ar al the costes of the yearth, and he beholdeth the toppes of ỹ moũtaines [illegible] sea is hys. for he hathe [illegible] haue [illegible] come [illegible] and [illegible] vs [illegible] athe [illegible] god [illegible] the

To

To day if ye hear his voyce se that ye harden not your hear tes as in the bitter murmuring in ỹ tyme of temptacion in wil= dernes, wher your fathers tẽp= ted me, proued me, and saw my wozkes.

Foztie yeares was I greued wyth this generation, & I sayd euer, thei erre in their heartes, they haue not knowne my wai= es, to whom I swoze in my an= ger that they shoulde not enter into my rest.

Glozy to the father. &c.

As it was in the beginnyng and is now. &c. Amen.

¶ Haile Mari ful of grace. &c

¶ The hymne. Iam lucis orto sydere

NOw the cherfull day doth spryng.
Unto God praye we and syng,

That in al wozkes of the daye,
He pzeserue vs and kepe aye.
That our toung he may re-
frayne,
From all stryfe and wozdes
vayne.
Kepe our eyes in couerture,
From all yll and vayne plea-
sure.
That our heartes be voyded
quite,
From phansy & fond delight
Thinne dict, of dzynke & meat,
Of the flesche to coole the heat.
That when the day hence
dothe wende,
And the courle, the nyghte
doth sende.
Bi forbearing wozdly thing
Glozy to god we maye syng.

Dñe: domine noster, Psalm. viii.
Of the prayse, and honour,
and glozy of Chryst.

O Lozd

O Lord, whiche art our lord howe merueylous is thy name ouer all the yearth:

For thy magnificence is exalted aboue the heauens.

Thou hast aduaunced thy praise by the mouthes of infantes & suckyng babes, in dyspite of thine enemyes, for to cõfoũd the aduersary and reuenger.

For I shall beholde the heauẽs, which are the worke of thy fingers, the mone and the sterres which thou hast ordayned.

What is man, that thou arte so myndeful of hym: or what is the sonne of mã, that thou so regardest hym:

Thou hast made him not much inferior to Angelles, thou hast crouned hym wyth glorye and honoure, and haste made hym

lord vpon the workes of thyne handes.

Thou hast put all thynges in subiection vnder hys feete: all maner of shepe and oxen: yea, moreouer the cattel of the felde foules of the ayre and fishes of the sea, whych walke in the pathes of the sea.

O Lorde, whiche arte ours lorde, howe merueilous is thy name ouer all the yearth.

Glory to the father. &c.

As it was in the be. &c. Amen.

Cæli enarrant, Psalm. xviii

Of the glory of God, which is shewed by his creatures, and of hys holy and immaculate lawe.

THE heauens declare the glory of GOD, and the fyrmament sheweth hys handy workes.

Daye vnto day, vttereth out

speche

lpech, and nyght vnto nyghte, openeth knowledge.

There be nether lpeches noꝛ languages, but that the voices of them be heard.

Their lound hath gone furth into all landes, and their woꝛdes thꝛoughe the coaſtes of the rounde yearth.

Ye hath pighte his pauilion in the Sonne, and he is lyke a bꝛidegrome commynge oute of hys chamber

Ye ſhall reioyce as a gyaunt to rũne his courſe, his pꝛogreſe is from the high heauen

And hys courſe is vnto the fartheſt part therof, neyther is there any that can hide him frõ his heat,

The law of the loꝛd is pure, conuertyng ſolles: the teſtimo-

nyes

ny of the Lord is kaythfull, geuyng wysedome to the symple,

The cõmaundementes of the Lord be ryght, comfortyng the heartes, the Lordes precepte is pure, geuyng lyght to the eyes

The feare of the Lord is holy, euermore cõtinuing, the iudgementes of the Lorde are true and altogether righteous

They are to be desyred aboue golde and precious stones, and more swete then the honye and the hony combe.

Uerely, thy seruaunte obserueth theim, in keppyng theim is great reward.

Who can compryse his faultes? purdge me from my secret synnes, and frõ straũgers saue thy seruaunt.

If thei haue not the maystry

of

of me, then shal I be cleane, and shalbe purged from the greatest synne.

And the wordes of my mouth shalbe pleasaunte, and the medytation of myne hearte acceptable in thy syght alway.

O Lord, thou arte my helper and my redemer.

Glory to the father. &c.
As it was in the begin. &c. Amē

Dñi est terra. Psalm. xxiii.

Of the innocency of them that shal go to heauen, and of the resurrection of Christ.

The yearth is the Lordes, & the plentie therof, the roūd world and all that dwel therin.

For he hath founded it vpon the seas, and hath stayed it vpon the fluddes.

Who shall ascende into the hyll of the Lorde? or who shall

stande in hys holy place?

He that is innocente of hys handes and hath a cleane heart which hath not taken hys solle in vaine, nor hath sworne to deceiue his neighbour.

He shall receiue blessyng of the lord, and mercye of god hys sauioure.

Thys is the generatyon of theym that seke hym, of theym that seke the face of the GOD of Jacob.

Ye princes open your gates and ye eternall gates, opē your selues, and the kyng of eternal glory shal entre in.

Who is thys same kyng of glory? a strong Lord, & a mighty, a Lorde myghtie in battail

Ye prynces open youre gates and ye eternall gates, opē your

selues

ſelues, and the kyng of glyꝛye ſhall entre in.

Who is this ſame kyng of glozy e the Lozde of powers, he is the kyng of glozy.

Glozye to the father, and. ꝛc.

As it was in the beginyng, as it is nowe. ꝛc. Amen.

The Antheme.

CHꝛiſt is of power, euer perfitely to ſaue them ỹ come vnto God by hym: & he lyueth euer to make interceſſiõ foꝛ vs

Our father whiche arte in heauen. ꝛc.

And let vs not bee led into temptacion.

But deliuer vs from euyl.

The bleſſyng.

℣ The euerlaſtyng father bleſſe vs with his bleſſing euerlaſting. Amen.

The first lesson. Esai. xi.

A Rod shall come furthe of the stocke of Jesse, and a blossome shall flowyshe oute of his rote. The spirit of the Lord shal rest vpon him, the spirit of wisdome and vnderstandyng, the spirit of councell and strengeth, the spirit of knowlege and godlinesse, and the spirit of the feare of the Lord shal replenish hym. He shal not geue sentence by the sight of the eyes, neither reproue by here say, but he shal iudge the porepeople by iustice and in equitie shall he reproue for the meke people of ỹ yearth he shall smyte the yearth wyth the rod of his mouth, and wyth the spirit of his lyppes shall he kil the vngodly. Righteousnes shalbe the gyrdle of his loines, and

& kaythfulnes the buckle of his reignes. Thus sayth the lorde: turne vnto me & ye shalbe saued

¶ The blessyng.

¶ God the son of god, vouchesafe to blesse and succoure vs.

The second lesson. Luke. i.

THe Aungell Gabriell was sent from God into a citie of Galile named Nazareth, too a virgyn whyche was ensured to a man whose name, was Joseph, of ỹ house of Dauyd, and the virgyns name was Mari. And when the Angel came vnto her, he sayed: Hayle full of grace the Lorde is with the. Blessed art thou among womẽ And when the virgin hearyng these wordes was troubled with them, and mused wyth her selfe, what maner of salutation it shoulde

shoulde bee: the Aungell sayed to her. Feare not Mari, be not abashed, for thou hast founde fauoure in the syghte of God. Loo, thou shalt conceiue in thy wombe, and shalte bryng furth a sonne, and thou shalte cal his name Jesus, he shalbe greate, and shalbe called the sonne of the hyghest, and the lorde God shall gyue vnto hym, the seate of Dauyd hys father. And he shall reigne ouer the house of Jacob for euer, and hys kyngdome shall haue no ende.
Thus sayth the lorde: turne vn to me and ye shalbe saued.

The blessyng.

℣ The grace of the holy gost illumine vs in heart and body

Then ſaid Mari to the Angel, how may this be done for I haue no knowledge of mā And the Angel anſwering ſayd vnto her. The holye goſt ſhall come from aboue into the, and the power of the hyghest ſhall ouerſhadowe the. And therfore that holi one that ſhalbe borne of the, ſhalbe called the ſonne of God. And loo, thy coſyn Elizabeth hath alſo conceiued a ſōne in her olde age, and this is the ſixt moneth ſyth ſhe conceiued, whiche was called the barrein woman, for ther is nothing impoſsible to God. To thys Mari anſwered: lo, I am the handmayde of our Lorde, be it done vnto me as thou haſt ſpoken. Thus ſayth the lorde: turne vnto me, and ye ſhalbe ſaued.

Te deum laudamus.

¶ The prayse of God, the father, the sonne, and the holy gost.

WE prayse the God, we knowledge the to be the Lorde.

All the yearthe doth worshyp the, the father euerlastyng.

To the all Angelles crye aloude, the heauens and all powers therein.

To the Cherubyn and Seraphyn contynually do crye.

Holy. Holy. Holy, lorde God of Sabaoth.

Heauen and yearth, are full of the maiestie of thy glory.

The glorious cumpany of the Apostles prayse the.

The goodly felowshyp of the Prophetes prayse the.

The noble armye of Martyres prayse the.

The holy Church, thrōgh out all the worlde dothe knowledge the:

The father of an infinite maiestie.

Thi honorable, true, and only sonne.

Also the holy gost the cōforter.

Thou art the kyng of glory O Chryst.

Thou arte the euerlastyng sonne of the father

When thou tokest vpō the to deliuer mā, thou diddest not abhorre the virgyns wombe

Whē thou haddest ouercome the sharpnes of death thou dyddest open the kingdome of heauen to all beleuers.

Thou sittest on the ryghte

hand of God in the glory of the
We beleue that thou (father
shalt come to be our iudge.
We therfore praye the, helpe
thi seruauntes, whom ỹ hast re-
deined with thi precious blude
Make them to be nõbred with
thi saintes in glory euerlasting
O lorde, saue thy people and
blesse thyne heritage.
Gouerne them, and lyft them
vp for euer.
Day by day, we magnifie the
And we worship thi name, euer
worlde wythout ende.
Vouchsafe O Lorde, to kepe
vs this daye wythout synne.
O Lorde haue mercye vpon
vs, haue mercy vpon vs.
O lord, let thi mercy lighten
vpon vs, as our trust is in the.
O lord, in the haue I trusted.

let me neuer be confounded.

The verſicle.

Pray for vs holy mother of god

The anſwer.

That we be made worthi to attayne the promyſe of Chryſt.

GOD, to helpe me make good ſpede Lorde make haſt to ſuccourc me.

Glory to the father, and to the ſonne, and to the holy goſt

As it was in the begynnyng, and is nowe, and euer ſhall bee worlde wythout ende. Amen.

Deus miſereatur noſtri. Pſal. lxvi

A prayer for the fauour and knowledge of God, and that his prayſe may be ſpred throughout al ỹ world.

GOd haue mercy vpon vs, and bee good vnto vs, he ſhewe vs his bryghte countenaunce & haue mercy vpon vs.

That we may knowe thi way in yearth, and thy sauyng helth among all nations.

Let the people magnifie the O God, let all the people magnifie the.

Let the people bee glad and ioyfull, because thou rulest the people with equitie, also dooest ordre the nations in yearth.

Let the people magnifie the O God, let all the people magnifie the, the yearth hath brought furth her fruite.

God our God blesse vs, God blesse vs and all the coastes of the yearth feare hym.

Glory to the father. &c.
As it was in the begin. &c. Amē

Benedicite omnia opera, Daniel, iii

¶ The song of ỹ thre chyldren, wherwyth thei praysed God walking in the fyre.

Prayse

PRayse ye the Lorde, all the
worckes of the Lorde, prayse
and exhalt hym for euer.

The Angelles of the Lorde,
prayse ye the Lord, ye heauens
prayse the Lorde.

Ye waters all that are aboue
heauen prayse the Lord: all the
powers of ꝯ Lord, praise ye the
The sunne and mone, (Lorde
prayse ye the lord, sterres of the
firmament praise ye the Lorde.

The rayne, & the dewe, praise
ye the Lorde, all the wyndes of
God prayse ye the lorde.

Fier and heate, prayse ye the
lord, winter and sommer, praise
ye the lorde.

Dewes and hoare frostes,
prayse ye the lorde, frost & colde
prayse ye the lorde.

Yse and snowe, prayse ye the

lorde, nightes and daies, prayse ye the lorde.

Lyght and darknes, prayse ye the Lord, lyghtnyng & cloudes, prayse ye the lorde.

The yearth praise the lorde laude and exalt him for euer.

Mountaynes and hylles, prayse ye the lorde, al that spring vppon the yearth, prayse ye the lorde.

Ye welles and springes, praise ye the lorde, seas and fluddes, praise ye the lorde.

Greate fyshes and all that moue in the waters, prayse ye the lorde, all birdes of the ayre, prayse ye the Lorde.

Al beastes and cattell, prayse ye the Lorde, ye chyldren of mē prayse the lorde.

Let Israell prayse the lorde,

laude

laude hym and exalt hym for euermore.

Ye prieſtes of the lord, praiſe the Lorde, ye ſeruauntes of the lorde prayſe the lorde.

Ye ſpirites and ſolles of ryght wyſe menne, praiſe the lorde, ye holy and meke in heart, prayſe the lorde.

Anania, Aſaria, Miſael, praiſe ye the lorde, laud and exalt him for euermore.

Bleſſe we the father, the ſonne, and ỹ holye goſt: praiſe we him and exalt him for euermore.

Bleſſed art thou lorde in the firmament of heauen: thou art praiſe worthi, glorious, and exalted, worlde without ende.

Laudate dñm de celis, Pſal. cxlviii.

All creatures are prouoked to the prayſe of God.

PRaise the lorde, ye that be in the heauens, prayse ye hym in the hygh places.

Praise ye hym al his Angels all hys powers prayse ye hym.

Prayse ye hym Sunne and Moone, all sterres and lyghte prayse ye hym.

O heauens of heauens, praise ye him, & the waters aboue heauē, praise the name of the lorde.

For by his word all thynges were made, by his commaunde ment all thynges were created

He hath stablyshed thē euerlastingly: he hath set a law that shall not passe

Prayse the lorde ye that be of the yearthe, dragons and all the depe places.

Fyer, hayle, snowe, yse, stormes of wyndes, that do his cō-

maun-

maundemente.

Mauntaines, all lytle hilles, trees bearyng fruyte and all Cedzes.

Beastes and al maner of cattell, serpentes and all fetherd foules,

Kynges of the yearth and al people, pzynces and all iudges of the yeareh,

Youthe, and vyzgins, olde, and young, let them pzayse the name of the lozde: foz the name of hym only is exalted.

The pzayse of hym is aboue heauen and yearth, and he hath exalted the myghte of hys peo-

He bee pzayfed in all (ple. hys Saintes, sonnes of Israell, the people appzochyng vnto him.

The antheme.

O Wonderful exchange, the creatour of mankinde, takyng vpon hym a liuyng body hath not disdained to bee borne of a virgin, and he being made man, without seed of man, hath graunted vnto vs his godhed.

The Chapiter. Maria virgo semper.

VIrgin Mari, reioyce all waye, whyche haste borne Christ the maker of heauen and yearth: For oute of thy wombe thou hast brought furth the sauyour of the worlde. Thankes be to God.

The hymne. Ales diei nuncius.

THe birde of day messinger
Croweth & sheweth, that lyght is nere:
Christ the stirrer of the heart,
Woulde we should to lyfe conuerte.

Upon

Upon Jesus let vs crye,
Wepyng, prayyng, soberly,
Deuoute prayer, meint with
wepe,
Suffreth not the heart to slepe
Christ shake of our heuy slepe
Breake the bondes, of nyghte
so depe,
Our old sinnes, clense & skoure
Lyfe and grace into vs powre.

¶ The song of zacharie. Benedictus, L. ii

¶ Thankes geuyng for the performaunce of Gods promise.

BLessed be the Lorde God of Israel, for he hathe visited and redemed his people.

And hath lifted vp the horne of saluation to vs, in the house of hys seruaunt Dauid.

As he spake by the mouth of his holy prophetes, which hath been synce the worlde began

That

That we shulde be sauedfrō our enemyes, and from the hā-des, of all that hate vs.

To perfourme the mercye pro-mised to our fathers, and to re-membre, his holy couenaunte.

To perfourme the othe whyche he swar to our father Abra-ham, that he woulde geue vs.

That we being deliuered out of the handes of our enemyes, might serue him without feare

In holynes and ryghteous-nes before hym, all the daies of our lyfe.

And thou child shalt be called the Prophete of the highest, for thou shalt go before the face of the lord, to prepare his wayes:

To geue knowledge of sal-uation vnto his people, for the remission of their synnes.

Throughe

Through the tender mercy of our God, wherbi the day spring from an hyghe hath visited vs

To geue lyght to theim that syt in darkenes and in the shadowe of death, and to guyd our feet into the way of peace.

Glorye to the father. &c.
As it was in the be. &c. Amen.

¶ The antheme.

Blessed be thei, that heare the word of god, and kepe the same

¶ The versycle.

O lord shew thy mercy vpō vs

The answer.

And geue to vs thy saluation.

¶ Let vs praye.

GRaunt we beseech the lorde God that thy seruauntes may enioye continual health of body & solle, And that (the gratious virgin Mari praiyng for vs

vs) we maye bedelyuered from this present heuines, and haue the fruition of eternal gladnes through Christ our lord. Amen

Of the holy Gost.

Come holy spirit of God, inspire the heartes of theym that beleue in the,, and kindle in thē the fire of thy loue.

Let vs praye.

O God, whiche by the information of the holye gost, haste instructed the heartes of thy faythful, graunte vs in the same spirit to haue rygbte vnderstandyng, and euermore to reioyce in his holy consolation through Christ our lord. Amen

Of the holy Trinite.

Deliuer vs, saue vs, iustifie vs, O blessed Trinitie.

Let vs praye.

Almighti

ALmyghtie, and euerla-
styng God, whyche haste
graunted to vs thy seruauntes
by confessyon of the true fayth,
for to acknowledge the glorye
of the eternal Trinitie, and to
honoure the, one God in thy al-
mightie maiestie: we beseech the
throughe stedfastnes in the sa-
me fayth, we maye bee alwaye
defended frome all aduersitie:
Which lyuest and reignest one
GOD, worlde wythoute ende.

Of the crosse of Christ.

WEe ought to glorye in the
crosse of our lorde Jesus Christ

Let vs praye.

O God whiche hast ascēded
thy most holy crosse, and
hast geuen lyght to the darke-
nes of the worlde, voucheſake,
to illumine, visit, and comforte
both

bothe our heartes and bodies, which liueſt and reigneſt God, worlde without ende. Amen.

¶ Of the holy Apoſtles.

Ye be they that haue lefte all thinges and haue folowed me, ye ſhall receiue an hundreth fold and haue the poſſeſſion of euerlaſtyng lyfe,

¶ Let vs praye.

Almyghtie God, regarde oure infirmitie, & for that the burden of our iniquitie oppreſſeth vs: Graunt that by the praier of thi glorious Apoſtles we maye haue relefe and ſtrengthe too folowe the confeſſion of theyr fayth, Through Chriſt oure lorde. Amen.

¶ Of the holy Martyrs.

The ſolles of ſainctes reioyce in heauen, which haue folowed the

the steppes of Chryst, & because
thei haue shed their blud for his
loue, therefore shall thei reigne
with Chryst for euer.

¶ Let vs praye.

GRaunt to vs almighti god
that we which knowe that
thy glorious Martyres, were
strong in cõfession of thy fayth,
may haue the ioy: of their felo-
wship in euerlastyng gladnes.
Through Chryst our lord. Amẽ.

¶ For peace.

HOrde sende vs peace in our
dayes, for there is none other ꝙ
fyghteth for vs, but onely thou
O lorde God.

¶ Let vs praye.

O God, from whom al holye
desyres, al good counceis
and all iust workes do procede
geue vnto thy seruauntes that

same peace, whyche the worlde cannot geue, that oure heartes being obedient to thy cõmaundemẽtes, & the feare of our enemies taken awai our time may be peaceable by thy protection. Through Christ our lord. Amẽ

A praier of the passion.

CHrist suffred for vs leuing vs example that we shulde folowe his steppes, who did no synne, neyther was there anye guyle founde in his mouth.

℣ The versycle.

We worship the Christ with praise and benediction.

℟ The answer.

For thou hast redemed the worlde from endles affliction.

Let vs praye.

LOrde Jesu Christ, sonne of ỹ liuyng God, set thy holy passion, crosse and deathe, be-

betwene thy iudgement & oure
ſolles, both nowe & at the hour
of death. And moreouer, vouch
ſafe to graunt vnto the liuyng
mercy & grace, to the dead, par-
don & reſt, to thy holye churche,
peace & concord, and to vs wret
ched ſinners life and ioye euer-
laſting: Which liueſt and reig-
neſt God with the father & the
holy goſt world wythout ende.

The glorious paſſion of our
lord Jeſu Chriſt, deliuer vs frō
ſorowful heuines, and bring vs
to the ioyes of paradiſe. Amen.

GOD, to helpe
me make good ſpede
Lorde make haſt
to ſuccoure me.

Glorye to the father, and. &c.
As it was in the be. &c. Amen.

The hymne

c.ii Felow

¶ The hymne

FElowe of the fathers lyght,
Lyght of light, & daye moſt bryght,
Chriſt that chaſeſt away nyght
Ayde vs for to praye aright.
Dryue out darkencs, from our myndes,
Dryue away the flocke of fyndes,
Droulines take from our eyes
That from ſloth we may aryſe.
Chriſt vouchſafe, mercye to geue,
To vs all that do beleue,
Let it profite vs that pray
Al that we do ſing or ſay. Amē.

Confitemini dño quonīā, cxvii

¶ All men are prouoked to magnifie and praiſe the lorde God.

PRaiſe the lord, for he is good
for his mercy is euerlaſting

Let

Let Israel saye nowe that he is good, for his mercye is euerlastyng.

Let the house of Aaron saye nowe, that hys mercye is euerlastyng.

Let all that feare the Lorde saye nowe, that hys mereye is euerlastyng.

In my trouble I called vpon the lord, and the lord hath hard me at large.

The lord is my helper, I wil not feare what man doth to me

The lord is my helper, and I shal dispise mine enemyes.

Better it is to trust in the lord then to trust in man.

Better it is to trust in the lord then to trust in prynces.

All nations haue compassed me, yet in the lordes name haue

I vanquished them.

Thei lyyng in wayt haue closed me in, yet in the lordes name haue I vanquished them.

Thei haue swarmed aboute me like bees, & thei haue burnt me as fyre among thornes: yet in the lordes name haue I vanquished them.

I was thrust at with violence redye to fall and the Lorde succoured me.

My strengthe and prayse is the lord, and he is made my sal

The voyce of reioy (uation. syng and of health is in the tabernacles of the iust.

The lordes right hand hath wrought the strength, the lordes ryghte hande hathe exalted me: the lordes ryght hand hath wrought the strength.

I shall

I shal not dye, but I shal liue and I shall shewe the workes of the lord

The lord hath chasted and chasted me, and hathe not put me to death.

Open me the gates of righteousnes, and I enteryng therby shall prayse the lorde, this is the Lordes gate, the righteous shal entre thereby.

I wil praise the O lorde (because thou hast hearde me) and thou art become my saluation.

The stone which the builders cast away, is made the hedstone of the corner.

This is done by the lord, and it is merueilous in our eyes.

This is the daye whiche the lorde made, let vs reioyce and be mery therin.

O lorde, saue thou me, o lord

 make

make me prospere, blessed is he that commeth in ỹ lordes name

We haue blessed you, that be of the lordes house: God is the lorde. and he hath geuen lyght vnto vs.

Appoint ye a solemne holye daye, decked with bowes to the corner of the aulter.

Thou art my God, & I shall rendre thankes to the: thou art my God, and I shall exalt the.

I shal prayse the O lord, for thou hast heard me, and arte become my saluation.

Prayse the lord for he is good for his mercy is euerlastyng.

Glorye to the father. &c.
As it was in the be. &c. Amen.

The antheme.

BLessed are the poore in spirit for theirs is the kyngdome of

of heauen: Blessed are thei that mourne, for they shall receyue comforte.

The versicle.

℣ Lorde heare my prayer.

The answer.

℟ And let my cry come to the.

Let vs praye.

LOrde Jesu Christ most pore and myld of spirit, whiche diddest mourne and lament for our synnes, and infidelitie: Graunt vs lykewise to be pore and mylde of spirit, and so to wepe and waile for our offences, that we maye be parteners of thi heauenly kyngdome: Which liuest and reignest God worlde without ende. Amen.

GOD too helpe me, make good spede.

Lorde, make hast to succoure me.

Glory to the father, and to the
sonne, and to the holy gost
As it was in the begynnyng,
and is nowe, and euer shall bee

¶ The Chapiter

MIghtie ruler GOD most
true,
Whyche doest all in order due,
Morne with light illumining,
Noonetyde wyth heate garnishyng.
Quenche the flames of oure
debate,
Foule and notsome heate abate
Graunt vnto our bodie health,
To our hearts true peace and
welth.
Let tong and heart, strength
and sense,
Commend thy magnificence:
Let thy spirite of charitie,
Stirre vs al to worship ỹ. Am̃

Ad dñm cum tribularer. Psa. cxix.

¶ A praier to be deliuered from the vanitie of the worlde.

I Cried vnto the lorde when I was in trouble, and he hathe hearde me.

O lorde, deliuer my solle from liyng lippes, & a deceitful tong

What may be geuen the, or what may be put to the, against a deceitful tong.

It is lyke sharpe arrowes of the mightie man, and hote burnyng coles.

Woo is me that my restyng place is prolõged, I haue dwelled wyth the inhabitauntes of Cedar: my solle hath bene long in exile.

I was at peace wyth theym that hated peace, when I spake vnto theym, they assaulted me wythout cause.

Glorie

Glorye to the father, and. &c.
As it was in the beginyng, as it is nowe. &c. Amen.

℣ The anthem.

BLessed ar the meke, for thei shall inherite the yearth: Blessed are they why che suffer hũger and thirst for righteoulnes, for they shalbe satisfied.

℣ The versycle.

℟ Lorde heare my prayer.

℣ The answer.

℣ And let my crye come to the

℣ Let vs praye.

LOrd Jesu Christ, whose whole like was nothing but humilitie & mekenes, who only art our very righteoulnes graunt vs too serue and honor the with humble and meke hert and in all our lyfe and conuersation to desire too be occupied in

in the wo⁊kes of righteoulnes,
which liueſt & reigneſt.&c.Amē

O GOD to helpe
me, make goodſped
Lo⁊d, make haſt
to ſuccoure me.

Glo⁊y to the father&c.
As it was in the begin.&c.Amē

O Creatoure moſt benigne,
To vs alwaye be lokyng,
Raiſe vs from noiſome ſlepe,
wherin we be d⁊ounced depe.
Chr⁊ſt of thi mercifulnes,
Pardon all our ſynfulnes,
The to p⁊ayſe and magnifie,
Of night we leaue ỹ ſlogardye
Of the ſinne ỹ we haue done,
We make our confeſſion,
Wepyng we do p⁊aye to the,
Pardon our iniquitie.Amen.

Ad

Ad te leuaui oculos meos. Pſa. xxiii

¶ A prayer to bee deliuered from the ſkornes of the wycked.

I Haue lyfte vp myne eyes too the, whiche dwelleſt in heaue Behold, euen lyke as the eyes of the ſeruauntes waite at their maſters handes.

As the eies of the handmayd be vpon her mayſtreſſe: euen ſo be our eyes vpon our lord God vntyl he haue mercy on vs.

Haue mercye on vs O lorde haue mercy on vs, for we be had in muche contempt.

For our ſolle is very full, being ſkorned of the ritch, and diſpyſed of the proude.

Glorye to the father, and too the ſonne. &c.

As it was in the beginyng, as it is nowe, and euer ſhalbe, worlde. &c. Amen.

The

BLessed are the merciful, for thei shal get mercy. Blessed are the cleane in heart, for they shall se God.

¶ The versicle

Lorde heare my prayer

¶ The answer

And let my crye come to the

¶ Letvs pray

LOrd Jesu Christ, whose propertie is to bee mercyful, whiche arte alwaye pure and cleane without spot of sine graunt vs the grace to folowe the in thi mercifulnes towarde our neighbours, and alwayes to beare a pure heart, & a cleane conscience towarde the, that we may after thys lyke se the in thi euerlastyng glory, Whyche lyuest and reignest God worlde wythout ende. Amen.

O God

GOD, to helpe me make good spede
Lorde make hast to succourc me.

Glory to the father, and to the sonne, and to the holy goste
As it was in the begynnyng, and is nowe, and euer shall bee

¶ The hymne

O The glory eternal,
Blessed hope of mē mortal
Christ the sonne of God on hye
The sonne of virgin Mari.

Rech thy hand, ỹ we may ri se
And our myndes so exercise,
That deuoutlye, we may syng,
Praise of GOD with thankes geuyng.

Finally O Christ, we craue,
Faith in our hertes set a graue
That thzoughe hope, of lyfe aboue,

We

We may flame, wyth feruente loue. Amen.

Domine quis habitabit. Psal. xiiii.

¶ The innocent liuers shal enter into the euerlastyng lyfe.

LOrde who shall dwel in thy tabernacle? or who shal rest in thy holy hyl?

He that entreth wythout spot and worketh ryghteousnes; he that speaketh truth in his hart and hathe not vsed deceit in his tong.

Nor hath done anye euill to his neighboure; and hathe not slaundered hys neighbour.

He in whose sight the wicked man is nothyng regarded; but doth honor them that feare the lord.

He that sweareth to his neighboure and deceiueth hym not: he that hathe not layed his mony to vsery, nor hath not re-

receiued rewardes agaynst the innocent:

He that doth these thynges, shal neuer stager nor decay.

¶ The antheme

BLessed ar the peacemakers for they shall bee called the childrē of God. Blessed are thei that suffer persecutiō for righteousnes sake, for theirs is ꝑ kigdome of heauen.

Versicle. Lord hear my praier.

Answere. And let my crye come

¶ Let vs pray

LOrd Jesu Christ, which madest peace betwene God the father and vs miserable siners which notwithstandyng didest suffer vniustly, iniuries and persecutions: Graunt vs grace to kepe the peace that thou hast made, and patiently to beare al iniuries and persecutions, that

we

we maye be called thy chyldren and inherit thy heauenly kyngdome, Which liuest. &c. Amen.

O GOD to helpe me, make goodspeed Lord, make hast to succoure me.

Glory to the father &c.

As it was in the begin. &c. Amē

Laudate pueri. Psal. cxiij.

Here we be stirred too prayse and magnifie the lorde

PRaise the lord, O ye children; prayse the name of the lorde.

Blessed bee the name of the lorde, from this time furth, and for euermore.

The lordes name be praysed from the east vnto the west.

The lorde is hygh aboue all nations, and his glorye aboue the heauens

Who is lyke vnto the Lörd oure God, that hath hys dwellyng on hygh: and yet hũbleth him selfe to behold the thynges that are in heauen and yearth.

He raiseth vp the simple out of the dust; and lyfteth the poze out of the myze.

That he may set him with the pzinces; euen wyth the pzynces of his people.

He maketh the barren womã to kepe house; and to be a ioyeful mother of childzen.

Glozye too the father, and to the sonne; &c.

As it was in the beginnyng and is nowe. &c. Amen.

℣ Laudate nomen dñi. Psal. cxxxiii.

℟ God is too be pzaised foz his meruelous workes, and benefites.

PRayse ye ỹ name of the lozd. Oye seruaũtes, pzaise ỹ lozd

Ye

ye that stand in the house of the Lorde; in the courtes of the house of our God.

O praise the lord, for the lord is gratious; O sing praises vnto his name for it is louely.

For the lord hath chosen Jacob vnto him selfe; and Israell for his owne possession

For I knowe that the lorde is greate; and that our lorde is a boue all goddes.

The lorde hath done al thynges that hee woulde; in heauen and yearthe, and in the sea, and in all depe places

He bringeth furth the cloudes frome the endes of the worlde; and turneth the lightnynges into rayne: he bryngeth furth the wyndes out of their places.

He smote the first borne of E-

gypt both of man and beast.

He hath sent tokens and wō ders in the middest of the, O lande of Egypt; vpon Pharao and all his seruauntes.

He smote diuers nations; and slewe myghtie kynges.

Seon kyng of the Amorittes and Og the kyng of Basā; and all the kyngdomes of Canaan

And gaue their land inheritage; in heritage to Israel hys people.

Thy name O lorde, endureth for euer; O lorde thi memoryal is frō generatiō to generatiō

For the lorde wyl reuenge hys people; and bee gratious vnto his seruauntes.

As for the Idols of the Heathen they are but syluer & gold the worke of mennes handes.

They

Thei haue mouthes & speake not; thei haue eyes and see not.

Thei haue eares and heare not; neither is there any breath in theyr mouthes.

Thei that make them, be like vnto them; & so are al they that put their trust in them.

Praise the lorde, the house of Israel; praise the lord, the house of Aaron.

Prayse the lorde, the house of Leui; ye ỹ feare the lorde, praise the lorde.

Praised be the lorde of Syon: which dwelleth at Jerusalem.

Glorye too the father, and to the sonne. &c.

As it was in the beginnyng and is nowe. &c. Amen.

Confiteor tibi. Psal. cxxxvii

¶ A prayse and thankes geuyng vnto God.

I Wyl geue thankes to the O lorde; with my whole hearte.

Before thi angels I wil syng to the: I wil worshyp towarde thi holy tẽple, & praise thi name

Because of thi mercy and trueth: for thou hast magnified thi name aboue all thynges.

Whensoeuer I cal vpon the heare me; thou shalte indue my solle with much strength.

All the kynges of the yearth, praise the O lord; for they haue hard al ỹ wordes of my mouth

And let them syng in the waies of the lorde; for greate is the glory of the lorde.

For though the lord be high yet hathe hee respecte vnto the lowly; and as for the proude he beholdeth them a far of.

Though I walke in the mydst

deſt of trouble, yet ſhalt thou re
freſh me; thou ſhalt ſtretch furth
thyne hand vpō the furiouſnes
of myne enemies, and thi right
hand ſhal ſaue me.

The lord ſhal make good for
me; thy mercy O lord endureth
for euer: diſpiſe not then ȳ work-
es of thyne owne handes.

Glory to the father. ꝛc

As it was in the begynnyng
and is. ꝛc. Amen.

The Antheme.

Bleſſed be the name of ȳ lorde
for euermore.

The Chapiter.

BLeſſed art thou, O virgyn
Mari, which haſt born our
lord, the creatour of the worlde
thou haſt brought furthe hym
that made the, and alwaies re-
maineſt a virgyn.

¶ The hymne

O Lord the worldes sauiour
Which hast preserued vs this daye,
This night also be our succour
And saue vs euer we the praye.
Be mercyful nowe vnto vs,
And spare vs whiche do praye to the,
Our sin forgeue lord gratious
And oure darkenes, moughte lyghtened be.
That slepe, our myndes dooe not oppresse,
Nor that out enemy vs begyle
Nor that the flesh, ful of fraylnes,
Our solle and bodye do defyle.
O lord, reformer of al thing,
With heartes desyre, we praye to the,
That after our rest and sleping we

we may rise chast, and worshyp the. Amen.

Blessed is Mari, amonges all women,

And blessed is the fruite of her wombe.

Magnificat. Luc. i

¶ The song of Mari, reioysyng and praisyng the goodnes of God

My solle doth magnifie the lorde.

And my spirit hath reioysed in God my sauiour

For he hath regarded the lowlines of his handmayden.

For behold frō henceforth all generatiōs shal cal me blessed.

For he that is myghtie, hath magnified me, and holy is hys name.

And his mercye is on theym that feare hym, throughoute al gene=

generatyons.

He hath shewed strength with his arme, he hathe scatered the proude in the imagination of their heartes.

He hath put doune the mightie from their seat, and hath exalted the humble and meke.

He hath filled the hũgry with good thynges, and the ryche he hath sent emptie awaye.

He remẽbring his mercy, hath holpen his seruaunt Israel, as he promised to our fathers, Abraham, and hys seed for euer.

Glory to the father. &c.

As it was in the beginning. &c

¶ The antheme

LORD, al thinges be fulfilled that was spoken of the Angel by the virgyn Mari. Thankes be to God

Ver

Uerſicle. Lord hear my praier.
Anſwere. And let my crye come to the.

¶ Let vs pray

HOly Lord, almightye father, euerlaſting god, whiche dideſt repleniſh the bleſſed virgin Mari with moſt plentifull grace, and ſpiritual giftes wherbi ſhe praiſed and magnified the: graunt that thy holi goſt, maye with like grace & inſpiratiõ, kindle our heartes, to ſanctifi thi holy name, throughe Chriſt our lord. Amen.

Onuert vs God our ſauiour
And turne thy wrath away from vs.

O God, to helpe me make good ſpede.

Lorde

Lorde, make haſt to ſuccoure me.

Glory to the father. &c
As it was. &c. Amen

Vſque quo domine. Pſal. xiii.

¶ A prayer againſt temptation

HOw long wilt thou forget me, O lorde, for euer? how long wilte thou turne thy face from me?

Howe long ſhal I haue troublous thoughtes in my ſolle; & heuines in myne hearte, daye by daye?

How long ſhall myne enemy be exalted ouer me? behold and here me, O lorde my God.

Illumine myne eyes, leaſt I ſlepe anye tyme in death; & that myne enemy neuer ſaye, I haue preuayled agaynſt him.

They that trouble me, wyl re-

ioyce if I be cast doune; but I haue trusted in thy mercy

Myne hearte shall reioyce in thi saluation; I shal sing to the lorde that geueth me great benefites, and I shall prayse the name of the lorde most hyghe.

Glory to the father. &c.

As it was in the beginning. &c

Iudica me deus, Psal, cliii

A prayer to be deliuered from oure aduersaries, that we may syng the prayse of God.

IUdge on my side O God, and defende my cause agaynst the vnholye people; frō the vniust and deceitful man deliuer me.

For thou O GOD, arte my strength, why hast thou put me away? why go I so heuely, whilest myne enemy vexeth me?

Sende furthe thy lyghte and thi truth; they haue led me and brought

brought me into thy holy hyll, and thy dwellyng places.

And I shal enter vnto the alter of God: vnto God that maketh my youth to reioyce.

I shall praise the with harpe, O God my God, why art thou heuy O my solle: and whi doest thou trouble me:

Trust in God, for yet shall I praise him: he is the helth of mi countenaunce and my God.

Glory to the father. &c

As it was in the beginnyng. and is &c. Amen.

¶ The antheme.

SAue vs good lord wakyng, and kepe vs sleping, that we may wake in Christ, and rest in peace.

¶ The Chapiter

THou arte (O Lorde) in the middest of vs, and inuoca

tion

tion of thy name is made ouer vs, forsake vs not, O lorde our God.

¶ The hymne.

O Lorde, the maker of all thing,
We pray the nowe in this euenyng,
Us to defend, through thy mercye,
From all deceit, of oure enemy.
Let neither vs deluded be,
Good lorde, with dreame or phãtasy,
Our heart wakyng in the, thou kepe,
That we in sin, fal not on slepe.
O father, through thy blessed sonne,
Graunt vs this, oure petition,
To whom with the holy goste alwaies,

In heauen and y earth, be laud and praise. Amen.

¶ The versicle. Behold the handmayde of the lorde.

Answere. Be it done to me accordyng to thy worde.

Nunc dimittes. Luke, i

¶ The song of Simyon iust

LOrde, nowe lettest thou thy seruaunte depart in peace accordyng to thy worde.

For myne eyes, haue sene thy saluation.

Whyche thou hast prepared, before the face of all thy people.

To be a lyght for to lyghten the Gentyles, and to be the glory of thi people of Israel.

Glorye to the father. &c

As it was in the bee. &c. Amen.

The Antheme.

GRaunte vs (O Lorde) thy lyghte, that we beyng deliuered

uered from the darkenes of our
heartes, maye come to the verye
lyght, whiche is Chryst

℣ The verſicle.

Lorde heare my prayer

℟ The anſwer

And let my crye come to the.

℣ Let vs pray

O Lorde God, we beſeche the
to lyghten oure darkenes,
and deliuer vs from al the dan-
gers of this nyght, O mercyful
lorde, Through our lorde Jeſus
Chriſt: who lyueth & reig-
neth with the in vnitie
of the holye ſpirite
worlde withoute
ende. Amen.

Bleſſe we the Lorde.

Thankes be to God

The seuen psalmes.

Domine, ne in furore. Psal. vi.

¶ A feruent praier of the sinner, desiryng to be cured: and his enemies to be vanquished.

O Lorde, rebuke me not in thi rage nor chastice me in thine angre.

Haue mercy on me lorde, for I am weke, heale me lord, for my bones be bruised. And my solle is very sore troubled, but thou lorde, how long?

Turne the O lorde, & deliuer my solle, saue me for thy mercy.

For there is none in death ỹ hath mynde on the, and in hell who will knowledge the?

I haue trauailed in my waylyng and murnyng, I shal euery night washe my bed, I shal water my couche with teares.

Mine

Myne eye is troubled for sorowe, I am wythered among al myne enemies.

Auoyde frō me all ye ỹ worke wickednesse, for the lorde hath heard the voice of my wepyng.

The Lorde hath hearde my prayer, the lorde hath hearde my petition.

Let al myne enemies be ashamed and confoūded, let them be ashamed and confounded very quickely.

Glory to the father. &c.

As it was in the. &c. Amen.

Beati quorum. Psal. xxxi.

¶ Howe the penitent person shulde bewayle hys sinnes, pray vnto God and reioyce in him.

BLessed are they whose iniquities are forgeuen, and

whose synnes be coucred.

Blessed is the man too whom God hathe not imputed synne, and in whose spirit is no disceit.

For whilest I helde my peace, my bones are waxen olde, whylest I cryed all the daye.

For day and nyght thy hand is verye heuye vpon me, I haue bene turned into wretchednesse, whilest the thorne prycked me.

I haue opened my faute vnto the, and haue not hid my vnrighteousnes.

I sayed, I will confesse myne vnryghteousnesse agaynste my selfe to the lorde, & thou hast forgeuen ye wyckednes of my sinne.

For this shall euery holy person praye vnto the in tyme conuenient.

But in the great flud of many

waters

waters, thei shal not come nygh hym.

Thou art my refuge from tribulation that hath inclosed me: O my ioye deliuer me from thē, that compasse me.

I shall geue the vnderstandyng, and shall teache the in the waye that thou shalt go, I shall fasten myne eyes vpon the.

Be ye not like horse and mule, in whō is no vnderstandyng

Bynde their mouthes wyth snafle and bridle, that wyll not drawe nygh vnto the

Many are the plages of the sinner, but who so trusteth in the lorde, mercye embraceth hym on euery syde.

Be glad in the lorde, and, reioyce ye righteous, & bee ioyous all ye that be vpryght in hearte.

Glory to the father. &c.
As it was. &c. Amen.

Domine, ne. &c. Psal. xxxvii

¶ The penitent person, sore greued with the burden of sinne, calleth vpon God for ayde, and betaketh him selfe to his mercy.

LOrde, rebuke me not in thy rage, nor chastice me not in thine angre.

For thine arrowes sticke fast in me, and thou hast layde thine hand sore vpon me.

There is no helth in my flesche because of thy displeasure, there is no rest in my bones because of my sinnes.

For myne iniquities are gone ouer myne heade, and are layde vpon me as an heauy burden.

My woundes are putrified & roten

roten because of my folishenes,

I am made wretched & croked extremely, I went sorowful all day long.

For my loynes are ful of illusions, and there is no health in my flesshe.

I am sore afflicted & brought lowe, I did roare out for the sorowe of myne heart.

Lorde, thou knowest all my desire, and my mournyng is not hyd from the.

My hearte is troubled, my strength hath lefte me, also the very sight of myne eyes is not with me.

My frendes and my neighbours drewe together, and stode against me.

And they that were nexte me, stode farre of: they that layde

wayte for my lyfe, set vpon me.

And thei that sought my distruction, spake vanities, & they imagined deceites all the daye.

But I as one beyng deafe, did not hear, and I was as one that were domme, not openyng hys mouth

And I became as a man not hearyng, and hauyng no counterchekes in his mouth.

For in the haue I trusted, thou shalt heare me my lorde God.

For I haue sayed, let neuer myne enemyes tryumphe vpon me, and whilest my feet do slyde they spake stoutely agaynst me.

For I am redy to be scourged and my sorowe is alwaye in my remembraunce

For I shall confesse myne vngodlynes, and shall thynke vpō

my

ny synne.

But myne enemyes lyue and
re made strong ouer me, & they
re increased which hate me vn=
ustly.

They that requited euill for
good, were agaynst me, because
I folowed goodnes.

Forsake me not, O lorde my
God nether depart thou fro me.

Make spede too helpe me, O
lorde God of my saluation.

Glorye too the father, and too
the sonne. &c.

As it was in the beginnyng
and is nowe. &c. Amen.

Miserere mei deus. Psalm. l.

A prayer of the penitente, earnestly acknowledgyng and lamenting his vngodly lyfe, and cryng for mercy to be clensed from synne, and calling for the spirit of God to be confyrmed in grace.

Haue

HAue mercy vpō me, o god, accordyng to thi great mercy.

And accordyng to the multitude of thy compassions, wipe away myne iniquitie.

Moze and moze washe me frō myne iniquitie, and clense me from my synne.

For I acknowlege myne iniquitie and my synne is euer before myne eies.

To the alone haue I sinned, and haue done euill in thi sight, that thou maiest be iustified in thy wordes, & maist ouercome when thou art iudged.

Beholde, I was begotten in wickednes, and my mother conceiued me in sinne.

Lo, thou hast loued trueth, ỹ vnknowen and secrete thinges

of

of thy wisedome thou hast reue-
led vnto me.

Sprinkle me lorde with Hy-
sop, and I shalbe clensed.

Thou shalt washe me, and
I shalbe made whighter than
snow.

Vnto my hearyng shalt thou
geue ioy and gladnes, and the
bruised bones shal reioyce.

Turne thy face from my sin-
nes, and wipe away al my wic-
kednes.

A pure heart create in me, O
God, and a perfite spirit renue
within me.

Caste me not away from thy
face, and thy holy spirit take not
from me.

Restore to me the gladnes of
thy saluation, and strêgthen me
with the principall spirit.

I

I wyl instructe the wicked in
thy waies, and the vngodly shal
be conuerted vnto the.

Deliuer me frome bludshed,
O God, the God of my health, &
my tong shall exaltethy ryghte-
ousnes

Thou shalte open my lippes,
& my mouth shal shew tht prais

For if thou haddest desired sa
cryfice, I had surelye geuen it,
but thou delightest not in whole
burntofferynges.

The sacrifice to God is a lowly
spirit, O god thou wilt not dys-
spise a contrite & humble heart

Deale gently of thy fauoura-
ble beneuolence with Syō, that
the walles of Jerusalem may be
builded vp.

Then shalt thou accept the sa-
cryfice of ryghteousnes, oblati-
ons

ons and whole burnt offrynges
then shall they laye calues vpon
thyne aulter.

Glory to the father. &c.

As it was in the begynning. &c.

Domine exaudi orationem meam. Psal. cij.

A sore complaint of the godly man,
beyng greuously handled of ỹ wic
ked people, and makyng his mone
to almighty God.

HEare, heare my prayer, &
let my cry come to the.

Turne not thy face from me:
whensoeuer I am troubled, bow
thyne eare vnto me.

In what day soeuer I call vp-
on the, heare me spedely.

For my daies are vanished as
smoke, & my boones are wared
as dry e as a fyre brande.

I am stricken, and myne heart
is withered lyke haye, so that I
haue

haue forgot to eate my breade.

With the noyse of my mournyng my bone cleaueth to my flesshe.

I am like vnto a Pellica of wyldernes, & like vnto an oule in the house.

I haue waked and am like a Sparowe solitary in the house top.

All day myn enemies reuiled me, and they that praised me, conspired against me.

For I dyd eat asshes as bread and myngled my drynke with wepyng.

And that because of thy wrath and indignation, for thou dydest take me vp and cast me against the ground.

My dayes are faded as a shadowe, and I wythered like hay.

But thou lorde abydest for euer, and thy memoriall is from age to age.

Thou lorde shalt aryse and haue mercye on Syon, for it is time to haue merci on it, for the tyme is come.

For the stones therof delighteth thy seruauntes, & thei shal haue pitie on the groũd therof.

And the people shall feare thy name O lorde, and all kynges of the yearth thy glory.

For the Lorde hathe builded Syõ, & shalbe sene in his glory

He hath regarded the speche of the humble, and hath not dispised their praier.

Let these thynges be written in another age, and the people that shalbe created, shal prayse the lorde.

For he hath loked doune frō his highe holye place, the lorde hath loked doune from heauen vnto the yearth.

To heare the wailyng of the that be captiue, to lose the sōnes of them that were slayne.

That thei should in Syō declare the name of the lorde, and hys prayse in Jerusalem.

When the people assemble together, and kynges for to serue the lorde.

In the way he hath hyndered my strength, he hath shortened my dayes.

Call me not awaye in the myddes of my daies, thy yeares endure for euer.

In the beginnyng thou lord hast layed the foundatiō of the yearth, and the workes of thine han-

handes are the heauens.

Thei shal perysche, but thou abidest, and thei shall all waxe olde as a garment.

And as a couering thou shalt chaunge theim, and thei shalbe chaũged, but thou art one, and the same, and thy yeares shall not faile.

The sonnes of thi seruaũtes shall continue, and their seede shall stand fast for euer.

Glory to the father. &c

As it was. &c. Amen

De profundis clamaui. Psa. cxxix

¶ The sinner being punished for his sinnes desireth too bee deliuered both from sinne and punishment

FRome the depth I called on the (O Lorde) Lorde heare my voyce.

Let thyne eares geue good hede to the voice of my prayer.

If thou lord wilt loke streightly vpō sinnes, O lord who shal abide it?

But with the is mercye, and for thy law I haue suffered the. My solle hath abyden (O lord in his worde, my solle hath trusted in the lorde.

From the morning watch vnto night let Israell trust in the lord, for with the lorde ther is mercy, and with hym is plēteous redemption.

And he wyll redeme Israell from all his iniquities.

Glory to the father. &c

As it was in the beginnyng.

Domine exaudi, Psa. cixi

The iust man beyng in aduersitie, prayeth to be deliuered from euyl.

LOrde heare my prayer, with thine eares perceiue my desire, for thy truthes sake, and

& hear me for thy righteousnes
And enter not into iudgemēt
with thy seruaunt, for no perso
liuyng shall bee iustified in thy
For the enemy hathe (syght
pursued my solle, my lyfe in ye=
arth he hath brought lowe.
He hath set me in darkenesse
as the dead men of the worlde,
& my spirit was vexed, my hart
was trobled within me.
I remembred the olde dayes
I haue studied alof thi workes
and in the dedes of thy handes
I mused
I haue stretched furth my han
des vnto the, my solle vnto the
as yearth wythout water.
Hastely heare me O lord, my
spirit hath failed me.
Turne not thy face from me,
for I shalbe like to men descen=

dyng into a pit.

Cause thy mercy to be heard of me betymes, for in the haue I trusted

Shewe me the way where I may walke, for vnto the haue I lift vp my mynd.

Deliuer me from my enemies lorde, vnto the I haue fled teache me to doe thy wyll, for thou art my God.

Thy good spirit shal conduct me into the land of rightfulnes for thy name sake lord ȳ shalte reuiue me through thin equite

Thou shalt bring my solle frō trouble, & through thy mercy ȳ shalt destroy al myne enemies. And ȳ shalt destroy al ȳ molest my solle, for I am thy seruaunt

Glorye to the father, and .&c.

As it was in the begynnyng

The

¶ The antheme.

REmēbre not (O lord God) our old iniquities, but let thy mercy spedely preuent vs, for we be very miserable: helpe vs god our sauiour, and for the glory of thy name, deliuer vs, be mercyfull and forgeue oure sinnes, for thy name sake. Let not the wicked people say wher is their God? we be thy people & the shepe of thy pasture, we shal geue thākes to the for euer, frō age to age, we shal set furth thy laud and praise.

To the be honor, and glory worlde without end.

Amen

AS these holye praiers and suffrages foloyng, ar setfurth of most godlye zeale for edefiyng & stirryng of deuotion of al true faithful christiã hartes: so it is thought conueniẽt in this commune praier of ꝓcession to haue it set furth & vsed in the vulgar toung for stirryng the people too more deuotion: & it shalde euerye christian mans parte reuerentlye to vse the same, to the honor and glorye of almyghtie God, & the ꝓfite of theyr owne solles. And suche amõg the people as haue bokes, and can read, may reade them quietly and softly too them selfe: and suche as cannot read, let them quietly and attentiuely geue audience in tyme of the saied praiers, hauyng their mindes erecte to almightie GOD & deuoutly praiyng in their heartes, the same peticions whych do entre in at their eares, so ẏ with one sound of the hearte, & one accorde, God may be glorified in his churche.

And it is to be remembred, that that whiche is printed in the greate letters, is to bee said or song of the priest w̃ an audible voice ẏ is to saye: soloude & so plainely ẏ it may wel be vnderstand of the hearers. And that which is in the litle letter is to bee aunswered of the quier sobrelye, and deuoutlye.

O GOD

O God, the father of heauen: haue mercy vpon vs myserable synners.

O God the father of heauen: haue mercy vpō vs miserable sinners.

O God, the sonne, redemer of the worlde: haue mercye vppon vs myserable synners.

O God, the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God, the holy goste, procedyng frome the father and the sonne: haue mercy vpon vs miserable sinners.

O God, the holy goste, procedīg frō the father and the sonne: haue mercy vpon vs miserable sinners

O holy, blessed, and glorious Trinitie, thre persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, thre persons & one God: haue mercy vpon vs miserable sinners.

Holy virgyn Mari, mother of God our sauior Jesu Christ:

Pray for vs.

All holy Angels and Archangelles, and all holye orders of blessed spirites:

Pray for vs.

All holy patriarkes, & Prophetes, Apostles, & Martyrs, Confessours and Virgyns, and all the blessed company of heauen:

Praye for vs.

Remember not Lord our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of our sines, spare vs good lorde, spare thy people whom thou hast redemed wyth thy most precyous bludde, and be not angry wyth vs for euer.

Spare vs good Lorde.

From al euil and mischiefe, frō syn, from the crafftes & assaltes

of

of the deuill, from thy wrath, & from euerlastyng damnation:

Good lorde deliuer vs.

From blyndnes of heart, frō pryde, vaineglory, and hipocrisie, from enuy hatred, & malice, and al vncharitablenes:

Good lorde deliuer vs.

From fornication, & all deadly sinne, and from al the deceiptes of the world, ỹ flesh & the deuil:

Good lorde deliuer vs.

From lightnyng and tempest, from plage, pestilence, and fampyne, from battail and murder and from sodayn death:

Good lorde deliuer vs.

From all sedicion and priuie conspiratie, from the tiranny of the bishop of Rome, and al hys detestable enormities, from all false doctrine and heresie, from al hardnes of heart & contempt of thi word & commaundement

Good lorde deliuer vs.

By the mystery of thy holy incarnation, by thy holy nattuite and circumcision, by thi baptisme, fastyng, and temptacion:
Good lorde deliuer vs.

By thine agony and bluddy sweat, by thy crosse, and passion by thy precious death and burial, by thy glorious resurrection and ascencion, by the commyng of the holy gost:
Good lorde deliuer vs.

In all time of our tribulation, in all time of our welthe, in the hour of death: in the day of iudgement:
Spare vs good lorde.

We sinners do beseech the to heare vs O lord God, and that it maye please the too rule and gouerne thy holy churche vniuersal in the ryght waye:
We beseech the to heare vs good lord.

That

That it may please the to kepe Henrye the. viii. thy seruaunte and our kyng and gouernour:
We beseech the to heare vs good lord.

That it may please the to rule his heart in thy fayth, feare and loue, that he may euer haue affiaunce in the, and euer seke thi honour and glory:
We beseech the to heare vs good lord.

That it may please ꝑ to be his defẽdour & keper, geuyng hym the victory ouer al his enemies
We beseech the to heare vs good lord.

That it maye please the too kepe our noble quene Katherin in thy feare and loue, geuyng her increase of all godlines, honour and chyldren.
We beseech the to heare vs good lord.

That it maye please the too kepe & defend our noble prince Edwarde, and all the kynges ma-

maiestics chyldzen:
We beseech the to heare vs good lord.
That it may please the to illuminate al byshoppes, pastours & ministers of the church, wyth true knowledg and vnderstanding of thy word, and that both by their preachyng and liuyng they may set it furth and shewe it accordynly:
We beseech the to heare vs good lord.
That it may please ỹ to endue the lordes of the counsaile, and al the nobilitie with grace, wisdome and vnderstanding:
We beseech the to heare vs good lord.
That it may please the to bless and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne truth:
We beseech the to heare vs good lord.
That it maye please the too bless and kepe all thy people:

We beseech the to heare vs good lord.

That it maye please the too geue to al nations, vnitie, peace and concord:

We beseech the to heare vs good lord.

That it maye please the too geue vs an heart to loue & dread the, and diligently to liue after thy commaundements:

We beseech the to heare vs good lord.

That it maye please the too geue all thy people increase of grace, to heare mekely thi word and to receiue it wyth pure affection, and to bring furthe the fruites of the spirit:

We beseech the to heare vs good lord.

That it may please the to bring into the wai of truth, al such as haue erred, and are deceiued.

We beseech the to heare vs good lord

That it maye please the too strengthen suche as do stande, and comfort and help the weke hearted, & to raise vp them that

fall

fall, and finally to beate done Satan vnder our feete:
We beseech the to heare vs good lord.

That it maye please the too succour, helpe, and comforte all that bee in daunger, necessitie and tribulation:
We beseech the to heare vs good lord.

That it may please the to preserue al that trauayl by land or by water, al women labouryng of child, al sicke persons & yong children, and to shewe thy pitie vpō al prisoners and captiues:
We beseech the to heare vs good lord.

That it may please the to defende and prouyd for the fatherles chyldren and widowes, and al that be desolate & oppressed:
We beseech the to heare vs good lord.

That it may please the to haue mercy vpon all men:
We beseech the to heare vs good lord

That

That it may pleaſe the to forgeue our enemyes, perſecutors and ſlaunderours, and to turne their hearte:

We beſeech the to heare vs good lord.

That it maye pleaſe the too geue to our vſe the kyndly fruites of the yearthe ſo as in due tyme we maye enioye them and to preſerue them:

We beſech the to heare vs good lord.

That it may pleaſe the to geue to vs true repentaunce, to forgeue vs all oure ſinnes, negligences and ignoraũces, and to endue vs with the grace of thy holy ſpirit, to amend our lyues accordyng to thy holy worde:

We beſech the to heare vs good lord.

Sonne of God: we beſech the to heare vs:

Sonne of God we beſeche the too heare vs.

O lambe of God, that takeſt

away the synnes of the worlde:
Graunt vs thy peace.
O lambe of God that takest away the sinnes of the worlde;
Haue mercy vpon vs.
O Christ heare vs.
O Christ heare vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche arte in with the residue of the Pater noster.
And suffre vs not too bee led into temptacion.
But deliuer vs from euyll.

℣ The versicle.

O lorde deale not with vs after our synnes.

℟ The answere.

Nether rewarde vs after our iniquities.

℣ Let vs praye

O God

O God, merciful father, that diſpyſeſt not the ſyghyng of a contrite hearte, noꝛ the deſire of ſuch as beſoꝛowful, mercifully aſſiſt oure pꝛayers, that we make beſoꝛe the in all oure troubles & aduerſities, whenſoeuer thei oppꝛeſſe vs. And gratiouſly hearꝛs that thoſe euils which the craft and ſubtiltie of the deuil oꝛ man woꝛketh againſt vs be bꝛought to naughte, & by the pꝛouidence of thi goodnes, thei may be diſperſed, that we thy ſeruauntes, beyng hurt by no perſecutions, maye euermoꝛe geue thankes vnto the, in thy holy churche, thꝛough Jeſu Chꝛiſt our loꝛde.

O Loꝛde, aryſe, helpe vs, and deliuer vs foꝛ thy names ſake.

O God, we haue heard with

our eares, and our fathers haue declared vnto vs ỹ noble worꝛkes ỹ thou didest in their daies and in the olde time befoꝛe thē.

O Lorde, aryse, helpe vs, and deliuer vs foꝛ thy honour.

Glorꝛy to the father, the sonne, and to the holy goste, as it hath bene frō the begining, is, & shal be euer worꝛld without end. Amē

From our enemyes defende vs O Chꝛiste:

Gꝛatiously loke vpon our afflictiōs.

Pitefully behold the dolour of our hearte:

Mercifullye forgeue the sinnes of thy people.

Fauourably with mercy heare our pꝛayers.

O sonne of Dauid haue mercy vpō vs

Both nowe and euer vouchsafe to heare vs Coꝛyste:

Gꝛatiously heare vs, O Chꝛiste:

Gꝛatiously heare vs O lorde Chꝛiste.

The

The vesicle.

O Lorde let thy mercye bee shewed vpon vs. Answer.

As we do put our trust in the.

Let vs praye.

WE humbly besech the, O father, mercifully to loke vpon oure infirmities, and for ỹ glori of thi names sake, turne from vs al those euyls, that we most ryghtously haue deserued Graunte this O lorde God, for our mediatoure and aduocate Iesu Christes sake.

O God, whose nature & propertie is euer to haue mercy & to forgeue, receiue our hũble petition, and though we be tied & bound with the chaine of our sinnes, yet let the pitifulnes of thi great merci leuse vs for ỹ honour of Iesus Christes sake,

our mediatoꝛ & aduocate. Amen

ALmighty and euer liuing God which onely woꝛkeſt great meruales, ſend doune vp pon our byſhops and curates, and al congregations committed to their charge, the healthful ſpirit of thy grace, and that thei may truely pleaſe ỹ: powꝛe vpon them the continual dewe of thy bleſſing. Gꝛaunt this (O loꝛd) foꝛ the honoꝛ of our aduocat & mediatoꝛ Jeſu Chꝛiſt. Amē

WE beſeche the O loꝛd to ſhewe vpon vs thyne exceadyng great mercy, which no tong can woꝛthely expꝛeſſe, and that it may pleaſe the to deliuer vs from all our ſinnes, and alſo from ỹ paynes that we haue foꝛ them deſerued. Gꝛaunt this o loꝛd thꝛough oure mediatour

and

and aduocate Jesu Christ. Amen

GRaunt we beseech the, O almightie God that we i our trouble put our whole cõfidẽce vpõ thy mercy, that we against al aduersitie be defended vnder thy protection: Graunt this, O lord god, for our mediator & aduocate Jesu christes sake. Amen

A prayer of Chrisostom

ALmightie god which hast geuẽ vs grace at this time with one accorde to make oure commune supplications vnto the and doest promyse that whẽ ii. or. iii. be gathered in thi name thou wilt graunte their requestes: fulfil nowe O lorde, the desires and peticiõs of thy seruauntes, as may be most expedient for them, grauntyng vs in this worlde knowledge of thy truth and in the worlde to come lyfe euerlastyng. Amen

Dilexi, quoniã exaudiuit. Psal. cxiii

¶ The laude and prayse of God, thorough whose benefite we be preserued in aduersitie.

I Haue loued, for the lorde wyl hear the voyce of my prayer,

For he hath inclined his care vnto me, and in my daies I wil call vpon him.

The sorowe of deathe hathe compassed me, and the perils of hel haue entangled me.

I haue found much trouble and sorowe, and I haue called vpon the name of the lorde.

O Lord deliuer my solle, mercifull lord, and iust, our God is The lord preserueth (merciful. the simple, I was brought low and he deliuered me.

Turne into thi rest, o my solle for the lorde hath doone muche for the.

For

For he hath deliuered my ſolle from death, myne eyes from teares, my feete from ſlidyng.

I ſhall pleaſe the lorde, in the lande of the liuyng.

Beatus qui intelligit. Pſal. xl.

Happie is he that hath compaſſion vpon the poore, whom God deliuereth from his enemies, and preſerueth euerlaſtyngly.

BLeſſed is hee that conſidereth the nedy and the poore, in the euil day the lord ſhal de-

The lord preſerue (liuer him hym and kepe hym alyue, and make hym fortunate in the yearth, and delyuer hym not into the will of his enemies.

The lorde ſuccour him being diſeaſed in his bed, al his bed ỹ haſt chaũged in his infirmitie.

I ſaied, lorde haue mercy on me, heale my ſolle, for I haue

Thomas Godfrey

treſpaſſed againſt the.

Myne enemyes ſpake euyll vnto me ſayyng: when ſhall he dye, and his name peryſhe?

And though he came in for to ſe, he ſpake vanyties, his heart gathered miſchief within it ſelf

He went furth, and ſpake to the ſame purpoſe together.

Againſt me did all myne enemies whiſper, againſt me haue they imagined me miſchief.

Thei haue deuiſed an vntrue ſayyng by me, ſhall he ỹ ſlepeth haue no helpe to ryſe agayne.

For the man with whō I was in peace, in whō I truſted, whiche hath eatē of my bread, made greate meanes to ſupplant me.

But thou lorde haue mercye on me, and reſtore me, & I ſhall requite them.

By this I knowthou fauoureſt me, that myne enemye ſhall not triumph vpon me.

But for mine innocency thou haſt defēded me, and haſt made me ſure in thy ſyght for euer. Bleſſed be ỹ lord God of Iſrael worlde without ende, beit, be it.

Lauda aia mea dñm. Pſa. cxlv.

¶ An exhortacion to praiſe God, and to put our truſt in him, and not in mē

PRaiſe the lorde, O my ſolle, I ſhall praiſe the lorde duryng my life, I ſhal ſing praiſe to my God as long as I lyue.

Put not your truſt in princes nor in the childzen of menne, in whom there is no health.

His ſpirit ſhal paſſe out, and ſhall returne into his countrye in that day ſhal al his thoughtes periſhe.

Bleſſed be he whoſe helper is the

the god of Jacob, whose hoope is in his lord god, which made heauen and yearth, and sea, and all that be in them.

Which kepeth truth euer more doth iudgemēt to them ỹ suffre wrong, & geueth meat to the hū

The lorde loseth them (gry that be kettered, the lord geueth syght to the blynde.

The lord lifteth vp thē that be fallen, the lord loueth the righ=

The lorde preserueth (teous straungers, he will defende the fatherles and widdowe, & wyll destroy the waies of sinners.

The lord thy God O Syon shal reigne euermore from one generation to another.

LOrde geue thy people eternal rest.

And light ypetual shine on thē

Frō

From the gates of hell
Lord deliuer their solles.
I trust to se the goodnes of the
In the lande of lyfe. (lorde
Lord heare my prayer
And let my crye come to the

¶ Letvs pray

O God to whom it is apprópried to be mercifull euer & to spare, be mercifull to ỹ solles of thy seruauntes of each kynd and forgeue them all their synnes, that thei beyng losed from the bondes of death, may asced vnto the lyfe euerlastyng, thorough Chryst our lorde.

O God, the lorde of pardon, graũt vnto the soll of N. thy seruaunt (the yeres mind of whose death, we haue in remẽbraunce) a place of rest, the blessful, quiet & clerenes of thi light

Through

Through Chryst our lorde.

O God that art creatour and redemer of al faythful people: Graunte vnto the solles of all true beleuers being dead, remission of all their synnes, that through deuoute prayers they may obtayne thy gratious pardon, that they haue alway desired, whiche shalt come to iudge the quyck and the dead, and the worlde by fyre.

God haue mercy on al chrysten solles. Amen.

Verba mea auribus. Psa. v

The godly person desireth to be defended of God, that the intentes of his aduersaryes maye be stopped, and that the goodnes of God may be shewed among the godly.

LOrd geue eare vnto my wordes, vnderstād my clamour Herken vnto the voyce of my praier, my kyng and my God.

For

For vnto the wyll I pray, O lord, early shalt ÿ hear my voice

Early shall I stand by the, & I shal se that thou art god that hath no pleasure in iniquitie.

Nor the malicious shall not dwel nere ÿ, nether shal the vnrighteous abide before thi eies

Thou hatest all that do iniquitie thou shalt destroy al thē that speake lies.

The lord doth abhorre the mā that is bluddye and deceitfull. But I through the plentcousnes of thi mercy shal enter into thy house, I wil worship towardes thy holy temple in thi fear.

Leade me lord in thy righteousnes, because of mine enemies direct my waye in thy syght Dirige.

For in the mouth of thē there is no truth, the heart of them is

full of vanitie.

The throte of them is an op̄ graue, deceitfully did thei with their tonges iudge them o God

Let them fal from their imaginations, accoꝛding to ꝯ gretnes of their wickednesse expell them, foꝛ thei haue stirred the to anger O loꝛde.

And let al reioyce that trust in the, they shal euermoꝛe be glad & thou shalt dwel amonge thē.

And they shall glozy in the, al ꝯ loue thy name, foꝛ thou wilte blesse the ryghteous.

Loꝛde, thou hast crouned vs, as it were wyth a shylde of thy good wyll.

Dñs illuminatio mea. Psa. xxvii.

¶ The goodnes of God toward hys people, whereby thei be encoꝛaged to trust in God, notwithstandyng their aduersaries, to reioyce in hys ayde, and to magnifie hym.

The

The lorde is my light, & my helth, whom shal I feare? The lord is the defender of my lyfe, of whom shal I be afrayde? Whilest the malicious approche vnto me for to deuour my flesh Mine enemies whiche trouble me, they were made weake, and fell doune.

If thei pitche pauilions agaynst me, my hert shal not feare If a battayl rise agaynst me, I shall trust in it.

One thing haue I asked of the lord which I shal require, that I maye inhabit in the house of the lorde al the daies of my life That I may se the beautie of the lord, & may visit his temple For he hath hyd me in hys tabernacle in the euil day, he hath defended me in the secret place

his tabernacle.

He hath exalted me vppon a rocke: and now he hath exalted my head aboue myne enemyes, that be about me.

And I haue offered in his tabernacle the sacrifice of laud, I shal sing & say a psalme vnto ỹ

Heare my voice lorde, (lord wherwith I haue cried vnto the haue mercy on me, & hear me.

Myne heart hath sayd vnto the, my face hath sought ỹ, lord I shall seke thi face.

Turne not thy face fro me, do not swarue from thy seruaũt in

Be myne helper for- (anger. sake me not, nether dispise thou me, O God my sauiour.

For my father and my mother haue forsaken me, but the lorde hath taken me.

Lorde

Lord teach me thy way, and leade me in a streight path, because of myne enemyes.

Delyuer me not to the mindes of them that trouble me, for vniust witnesses haue risē against me, and haue spoken wickedly.

I trust to see the goodnes of God in the land of the liuyng.

Abide the lorde, do manfuly: and let thyne hearte be strengthed and abyde the lorde.

Quemadmodum desiderat. Psal. xli

The godly man is vexed with the that blaspheme Goddes religion, and being pensife, wyth feruent cō playnt openeth his heart to God.

Euen as the heart longeth after the fountaynes of waters, so dothe my solle long after the O God.

My solle hath thyrsted after God, the strong & liuyng God:

when shall I come and appere before the face of God.

My teares were to me daye and nyght in stead of bread.

Whilest it is dayly sayed vnto me, where is my God.

These thynges haue I called to mynde, and I haue powred furth my solle vnto my selfe, because I shal depart into a place of meruelous habitacion, vnto the house of God

With a voyce of gladnes & reioysing lyke the saund of one that banketteth.

My solle, why art thou sorowful? & whi dost thou trouble me?

Trust in God, for I shal euer cõfesse him which is the health of my countenaunce, & my God

My solle within my selfe is troubled, therfore I shall haue

the

the in mynde in the land of Jordane, and the lytle mountayne of Hermon.

Depenes calleth vpon depnes with the noise of water courses

All thi raines and thy flouddes haue runne ouer me.

In the day the lord hath commaunded his mercy, and in the nyght, his song is with me.

Praier to the God of my lyfe, I shall say vnto God, thou art my defender.

Why hast thou forgotten me & whi do I go al sorowful, whilest mine enemy doth afflict me

Whilest my bones are brokē myne enemies that haue troubled me, haue cast it in my teth.

Whilest thei say euery day, where is thy God?

My solle whi art ẏ sorowful

and why dost thou trouble me?
Trust in God, for I shal euer confesse hym, which is the helth of my countenaunce & my God

¶ The antheme.

I trust to se the godnes of the lorde, in the land of the liuyng.
Lorde graunt thy people euerlastyng rest.
And let thy euerlastyng lyght shine on them.
Our father which. &c.
And suffer vs not to be led into temptacion.
But deliuer vs from euyl.

¶ The first lesson. Job. x.

THyne hādes hath made me and fashioned me altogether roūd about, and wylt thou destroy me so sodenly? o remembre: ỹ thou madest me as mould of ỹ yearth, and shalte bring me into dust agayne, hast thou not

put

BRethren, we wolde not that ye shuld be ignorant as cõcerny ng theym, the whyche are fallen a slepe, that ye sorow not as other dooe, whyche haue no hope. For if we beleue that Jesus dyed and rose agayne, euen so, them which slepe with Jesus God shal bryng with him.

The. iii. lesson. i. Corin. xv.

BEhold I shewe you a mistery, sothly we shall all arise, but we shal not al be changed: In a momẽt, in ỹ twynckelyng of an eye, at the last trumpe, for the trumpe shal blowe, and the dead shall ryse incorruptible, & we shalbe chaũged, for this corruptible must put on incorruption, & this mortal must put on immortalitie: whẽ this corruptible hath put on incorruption,

and this mortal hath put on im
mortalitie, thē shalbe brought
to passe the saiyng that is writ:
Death is swalowed vp in victo
ry, death where is thy victory:
O death wher is thi sting: The
styng of death is sinne, and the
strengthe of synne is the lawe:
But thākes be vnto God, whi-
che hath geuen vs victory, tho-
rough oure lorde Jesu Chryst.

¶ The antheme.

DEliuer me good lord from
eternal death, in that dred
ful day, when that heauen and
yearth shalbe moued, and thou
shalt iudge the worlde by fyre.
This daye is the daye of ire, of
wretchednes & misery, the great
day and very bitter.
Deliuer not to beastes, O lord
the soules of them that confesse
the

the, and forget not at length the
soules of thy poore people

Exaltabo te dñe. Psa. xxix

Thankes begeuen for health recouered. The Goodnes of God is praysed, who for a litle aduersitie sendeth much comforte.

I Wyll exalte the, O lorde, for thou hast defended me, & not suffered myne enemies to haue their pleasure vpon me.

O lord my God I haue cried vnto the, & thou hast healed me

Lorde thou hast brought my soule out of hel, thou hast preserued me frō thē that descende in

Syng vnto the (to the pit. lorde ye that be hys saynctes, & geue thankes wyth a remembraunce of hys holynes.

For ther is wrath in his displeasure, and lyfe in hys wyll.

At the euening, wailyng shal abid, but in ỹ morning gladnes.

In

In my welthynes I saied, I shall neuermore be remoued.

Lord through thy good wil ȳ gauest strength to my beautie.

Thou diddest turne thi face from me, & I was al astonned.

Unto the O Lord, wil I cry and I wil praye to my God.

What profite is there in my blud, when I shal descend into corruption.

Shal dust geue thankes to the: or shal it declare thy truth?

The Lorde hath hearde, and hath takē mercy on me, the lord is made myne helper.

Thou hast turned my sorowe into ioye, ȳ hast cut of my sacke cloth, & hath compassed me with

That my glorye (gladnes might sing to the without grief O my Lorde God, I shal euer-

more

more geue thankes to the.

Ego dixi. Psa. Eclay xxxviii,

¶ Thankes for recouery of health.

I Said in ỹ mideſt of my daies I ſhal go to the gates of hel. I deſired the reſidue of my yeres, I ſayd, I ſhal not ſe ỹ lord God in the land of the liuyng. I ſhal ſe man nomore, nor him that dwelleth in reſt.

My time is taken from me, & folde vp as the ſhepherdes tẽt.

My life is cut of like a weauers webbe: whẽ I yet began, he cut me doune, from morning vntil the night thou wilt make an end of me. I was in hope (vntil morning but as a Lyon, ſo he bruſed al my bones.

From morning vntyl nyght thou wilt make an end of me, as a yong ſwallow, ſo ſhal I chattre, and ſhal mourne as a doue

Myne

Myne eyen daseled wyth lo-
kyng on hygh.

Lorde I suffer force, answere
for me, what shal I say? or what
shall he answer me since I haue
done it.

I shal remember al
my yeares vnto the, with bitter
nes of my hearte.

Lorde if lyfe be thus, and the
lyfe of my spirit bee after suche
sorte, thou shalt correct me, and
quicken me, lo, in peace my so-
rowe is most bitter.

But thou hast deliuered my
solle that it should not perysche,
thou hast cast behynd thi backe
all my sinnes.

For nether hel shal knowledge
the, nor deathe shall prayse the,
thei that descend into the pytte
shall not loke for the veritie.

He that is liuyng, the liuyng
per-

person shal knowledge the like as I do nowe, the father to the children shal declare thy truthe

Preserue me, O lorde, and we shal sing our psalmes in the lordes house al ỹ daies of oure life

In te dñe speraui, Psal. lxx

¶ With God is our only refuge, we must pray to hym, & in hym put al our trust, and hym praise and magnifie.

IN the, o lorde, haue I put my trust, let me neuer be cõfounded, in thi righteousnes deliuer

Incline thine eare vnto (me me, and make spede to saue me.

Be vnto me a protectour as God, and as a place of fortresse for to saue me, for thou arte my strength and refuge.

Deliuer me, o my god, out of the hand of the sinner, out of the hand of the lawbreker, & the vn

For thou, O lorde, arte (iust my patience, thou O lorde arte my

my hope, euen from my youth.

Through ȳ haue I bene holden vp euer since I was borne, thou art my defendour synce I cam furth of mi mothers wõbe.

My singyng alway is of the I am made as a wonder vnto many but ȳ art a strong helper

Let my mouth be filled with thy prayse, that I may syng thi glory & thi magnificence al the

Cast me not away (day long) in ȳ time of age, forsake me not when my strength fayleth me.

For myne enemyes spake against me, and they ȳ laid wait for my solle, dyd take their counsaile together.

Saiyng God hath forsaken him, persecut hym, & take hym: for ther is none to deliuer hym

Go not farre from me, O my God

god haue regard for to help me
Let them be confounded & pe=
rysh that are agaynst my solle.
Let theym be couered wyth
shame and dyshonor, that seke
to do me euyl.
But I wyll alway trust, and
I wil prayse the more and more
My mouth shal speake of thi
ryghteousnes and thy saluatiō
all the daye.
Because I know no letter, I
wyll entre into the strengthe of
the lord: lorde I wil make men=
tion of thy only ryghteousnes.
Thou o God hast taught me
from my youth hitherto, and I
shal tel of thi wōderous workes
And vnto age and oldnes, O
God forsake me not.
Until I shew thy strength vn=
to generations yet for to come.

Thy power and thi righteousnes, O God, vntyll the highest meruail which ȳ hast wrought O God who is lyke vnto the? O what great and euyl aduersities hast thou shewed me? and yet dydest ȳ returne and refresh me: yea, & broughtest me agayn from the deppes of the yearthe

Thou hast multiplied vpon me thy magnificence, and thou hast returned and cõforted me,

Therfore wil I praise the and thi truth O God, in the instrumentes of musike, vnto the wil I syng vpon the harpe whiche art the holy god of Israel,

My lippes wil be faine when I syng vnto the, and so wil my solle also which ȳ hast redemed

My tong also shall talke of thi righteousnes all ȳ day long

for

for they are confoũded & brought vnto shame, that seke to do me euyll.

¶ The antheme.

I Am the resurrection and lyfe he that beleueth in me: yea, although he were deade, yet shall he lyue, and whosoeuer liueth and beleueth in me, shall not se euerlastyng death.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whyche arte in heaue. &c
And suffre vs not to be led into temptacion.
But deliuer vs from euyl.

LOrde geue thy people eternal rest.
And light ꝑpetual shine on the
I trust to se the goodnes of the
In the lande of lyfe. (lorde
Lord heare my prayer
And let my crye come to the

Let vs pray.

O God, whych by the mouth of S. Paule thine Apostle hast taught vs not to waile for the that slepe in Christ: Graūte we beseche the: that in the commyng of thi sonne our lord, Iesu Christ, both we and all other faithful people being departed may be gratiously brought vnto the ioyes euerlastyng, which shal come to iudge the quick & dead, & the world by fire. Amen

Almightie eternal God, to whom there is neuer any praier made without hoope of mercy, be merciful to the soules of thy seruauntes being departed from this worlde in the confession of thy name, ỹ they may be associat to ỹ company of thy sainctes. Through Christ oure lorde. Amen.

lorde

LOrd, bow thine eare vn to our prayers, wherein we deuoutly cal vpon thy mercye, that thou wilt bestow ỹ soules of thi seruaũtes which thou hast cõmaunded to departe frõ this worlde) in the countrye of peace and rest, and cause theym to be made parteners wyth thy holye seruauntes. Throughe Chryst our lorde. Amen.

WE besech the Lorde, that the prayer of thy supplicaũtes may auayle to the soules of thy seruauntes, that thou wilte both purdge thẽ of al their sinnes and cause them to be partakers of thi redẽption, which liuest and reignest. &c. Amen.

God haue mercy on all Christen soules.

The cõmendations.

¶ This psalme is the. A. B. C. of godly loue, the paradise of learnyng, the shop of the holy gost, ỹ schole of truth In which appeareth how the saintes of God esteme his holy lawes, howe feruently thei begeuen vnto thẽ, how it greueth them that they should bee dispised, howe feruentely thei desire to learne them, to walke in them, and to fulfil them: finallye howe the transgressours and aduersaries of theim shalbe punished and destroyed.

Beati immaculati. Psa. cxviii.

BLESSED ar they that be vnspotted in the way which walke in the lawe of the lord.

Blessed are they that searche hys testymonies, that seke hym wyth al their herte.

For they that worke wickednesse, haue not walked in hys waies.

Thou

Thou hast commaunded thy commaundementes very streightly to be kept.

Wold God my wayes might be directed to kepe thy iustifica- (tions

Then shal I not be con- (founded when I shall beholde al thy commauudementes.

I shal confesse vnto the with a right hert, when I haue lerned the iudgementes of thi righte- (ousnes

I shal kepe thi iusti- (ficatiõs forsake me not vtterly

Wherin doth the yong mã correcte his life? in keping of thy wordes. In quo corrigit,

Wyth all my hearte I haue sought ỹ out, put me not away from thy commaundementes.

In my hearte I haue hid thi wordes, ỹ I might not offend ỹ.

O Lorde thou arte blessed,

teache me thy iuſtifications.

With my lippes I haue bene tellyng all the iudgementes of thy mouth.

I haue had delight in the way of thy teſtimonies, as in al maner of ritches.

I wyl be exerciſed in thi commaundementes, and I wil conſider thy wayes.

I wil ſtudy in thy iuſtificatiõs, I wil not forget thi wordes

Retribue ſeruo.

REward thi ſeruaunt, quicken me, & I ſhall kepe thy
Open myne eyes, and (wordes
I ſhal conſider the merueilous thinges of thy lawe.

I am a ſtraunger in the land hide not from me thy commaũ-
My ſoule hath co-(dementes
ueted to deſyre thi iuſtificatiõs at al tymes.

Thou

Thou hast rebuked the proud cursed are they whyche declyne from thy commaundementes.

Take from me rebuke, and contempt, for I haue sought after thy commaundementes.

For princes haue bene set agaynst me, & thei spake against me, but thy seruaunt was styll exercised in thy iustifications.

For thy testimonies are my meditacion, thy iustifications are my councel.

Adhesit pauimento anima.

My solle hath cleaued to the ground, quicken me accordyng to thy word.

I haue shewed thy waies, & thou hast hearde me, teache me thy iustifications.

Instruct me in the way of thi iustifications, & I shalbe exercised in thy meruelous workes

My ſolle hath ſlept for weri-
nes, confirme me in thy wordes
Remoue from me the way of
iniquitie, and accordyng to thy
lawe, haue mercy on me.
I haue choſen the way of truth
I haue not forgotte thy iudge-
I haue cleaued to (mentes.
thy teſtimonies, O lord, put me
not to confuſion.
I haue runne the way of thy
commaundementes, when thou
haſt enlarged my hearte.

Legem pone. O Lord, ſet the way of thy iu-
ſtificatiõs to me for a law
and I will euer ſeke it out.
Geue vnto me vnderſtanding
& I ſhal ſearche thy law, & ſhal
kepe it with my whole heart.
Leade me in the path of thy
commaundemẽtes, for that ha-
ue I deſired

Bowe

Bowe myne heart into thy te-
ſtimonies, and not into couete-
Turne away myne (ouſnes
eyes ꝯ thei ſe not vanitie, quic-
ken me in thy waye.
Set thy woꝛde vnto thy ſer-
uaunt in thy feare.
Cut of the rebuke that I am
afrayd of, foꝛ thy iudgementes
Lo, I haue deſired (be good
thy commaundementes.

AND let thy mercy come v-
pon me O Loꝛde, and thy
helth accoꝛdyng to thy pꝛomiſe
And I ſhall anſwer to theim
that vpbꝛaid me, foꝛ I haue tru
ſted in thy woꝛdes.
And take not the woꝛd of truth
from my mouthe vtterlie, foꝛ I
haue much truſted in thy iudge
And I wil kepe thi law (mẽtes
alwaye, woꝛlde wythoute ende.

Et veniet ſu-
per me miſe-
ricoꝛdia tua,

And

And I haue walked at large, for I haue sought thy commaundementes.

And I spake of thy testimonies in the sight of kinges, and I was not ashamed.

And I haue mused on thy cõmaundementes, which I haue

And I haue lift vp my (loued handes to thy cõmaundemẽtes which I haue loued, and I shal be occupied in thy iustificatiõs

Memor esto

REmember thy word to thy seruaunte, in whiche thou hast geuen me hope.

The same hath comforted me in myne affliction, for thy word hath quickened me.

The proude men haue done wickednes on euery side, but I haue not swarued frõ thy lawe

I haue bene myndful of thy iud-

iudgementes good lorde, from the beginnyng of the worlde, & haue bene comforted.

I haue feinted because of sinners that forsake thy lawe.

Thy iustifications wer my sõges in ỹ place of my waifaring

In the nyght season I haue thought of thy name, O Lorde and I haue kept thy lawe.

I had this because I searched out thy iustifications.

O Lord thou art my portion I haue promysed to kepe thy lawe. Portio mea domine

I haue besought thi maiestie with al my hearte, haue mercye on me accordyng to thy worde.

I haue considered my wates, and I haue turned my fect into thy testimonies.

I am redy, and am not trou-

bled

led to kepe thi cōmaūdemētes
The bondes of sinners haue
bewrapt me, and I haue not for
I rose vp in (gotten thy law.
the middes of the night to geue
the thankes, for the iudgemen-
tes of thy iustifications.
I am partaker of al that fear
the, & of theim that kepe thi cō-
O lord the (maundemētes.
yearth is ful of thi mercy, teach
me thi iustifications.

Bonitatem fecisti,

Thou hast dealt gētly with
thy seruaunt O Lorde, ac-
cordyng to thy worde.
Teach me goodnes, learning
and knowledge, for I haue be-
leued thy commaundementes.
Before I was humbled, I did
synne, therfore I haue kept thy
Thou art good, and (worde.
in thy goodnes teach me thi iu-
stifications.

The iniquite of proude men is multiplied vppon me, but I withal my whole hert shal serch out thy commaundementes.

Their heart is congeled like milke, but I hauc thought vpō thy commanndementes.

It is good for me, that thou hast humbled me, that I maye lerne thy iustifications.

The lawe of thy mouthe is dearer to me, then thousandes of golde or siluer.

Manus tue.

Thy handes haue made me and fourmed me, geue me vnderstanding to learne thy cō maundementes.

Thei that feare the shal se me, and be glad, because I haue trusted much in thy wordes.

I know O lord, that thi iudgementes are ryght, and in thy truthe

truth thou hast humbled me.

Let thy mercy be to comfort me, accordyng to thy word vnto thy seruaunt

Let thi mercies come to me, & I shall liue, for thy lawe is my

Let the proud whiche (study wrongfully haue done wickednes vnto me, be confoũded, and I wyll be occupied in thy commaundementes.

Let theim bee turned too me whiche feare the, and they that know thy testimonies.

Let my heart be immaculate in thi iustifications, that I bee not confounded.

Defecit in salutare.

My solle hath longed for thi saluatiõ, and I haue trusted much vnto thy worde.

Myne eyes haue longed for thy promes saiyng: when wylt thou

thou comfort me.

For I am made like a bottel in the smoke, I haue not forgotten thy iustifications.

Howe many be the dayes of thy seruaunte, when wilte thou geue iudgement of theym that persecute me.

Wicked men haue tolde me fables, but not after thy lawe

All thy commaundementes is truth, wicked men haue persecuted me, succour me.

Thei had almost made an ende of me in the yearth, but I haue not forsaken thy commaunde-

Quicken me accor (mentes ding to thi mercy, & I shal kepe the testimonies of thy mouth.

O Lorde, thy word endureth in heauen euerlastyngly. In eternũ domine.

Thi truthe remayneth from

generation to generation, thou hast founded the yearth, and it By thine ordinaunce (abideth. the day continueth, for al thinges obey vnto the.

Except thy lawe had bene my meditatiō, peraduenture I had perished in my trouble.

I shall neuer forget thy iustifications, for in them thou hast quickened me.

I am thine, saue me, for I haue sought oute thy iustifications.

Sinners haue awayted me to destroi me, I haue vnderstād thy testimonies.

I se that all perfection hath an end, thy commaundement is very brode.

Quomodo dilexi

O Lorde, howe much haue I loued thy law, it is my studye all the daye long.

Thou

Thou hast made me wise o-
uer mine enemies through thy
commaundement, for it is euer
wyth me.

I haue perceiued more then
all that taught me, for thi testi-
monies, were my meditacion.

I haue perceiued more then
aunciente men, because I haue
serched thi commaundementes
I haue kept my feet from euery
euil way, that I might kepe thi
I haue not declined (wordes
fromc thy iudgementes, for be-
cause thou hast set me a lawe.

How swete be thy wordes vn-
to my taste; and to my mouthe
sweter then hony.

I haue taken vnderstandyng
of thy commaundementes, ther
fore haue I hated euery way of
iniquitie.

Lucerna pedibus meis

THy word is a lanterne vnto my feet, and a light vnto my pathes.

I haue swore and decreed to kepe the iudgementes of thi ri-

O lord, I am (ghtousnes. brought low on euery side, quicken me accordyng to thy word

The voluntary offringes of my mouth, make them acceptable, o lord, and teach me thy iud

My solle is euer (gementes in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, and I haue not erred from thi commaundementes.

I haue gotten thy testimonies by inheritaunce for euer, forbecause thei be the ioye of my hert

Bowe my heart to do thy iustifications euermore for reward,

I

I haue hated the wicked, and haue loued thy lawe. Iniquos odio habui,

Thou art my helper and my defēder, & I haue trusted much in thy worde.

O ye wicked, bowe from me, and I shalsearch the commaundementes of my God.

Receiue me accordyng to thy worde and I shal liue, and confound me not otherwyse then I

Helpe me and I (loke for. shalbe safe, and I shalbe occupied in thy iustifications euer.

Thou hast dispised al that go from thi iudgementes, for their thoughtes were vniust.

I haue reputed al synners of the yearth for offēders, therfore I haue loued thy testimonies.

Strike my flesh with thi feare for I am afeerd of thi iugemēts

Feci iudicium

I haue done iustice and righteousnes, deliuer me not too them that falsely blame me. Receiue thi seruaunt into goodnes, let not proud menne falsly blame me. Myne eies are wasted in lookyng for thy healthe, and the word of thi iustice. Do to thy seruaunt accordyng to thy mercy, and teache me thy iustificatiõs I am thi seruaũt, geue me vnderstanding, that I may knowe thy testimonies.

It is tyme to doo, o lorde, for thei haue broken thy lawe.

Therefore I haue loued thy comnaundemẽtes aboue gold and therfor was I (a Topased) to al cõmaũdemẽtes, I haue hated euery wicked way.

Mirabilia,

O Lorde, merueilous be thy testimonies, therefore my

solle

ſolle hath ſerched them.

The declaration of thy wor-
des doth illumine, and geue vn
derſtandyng, to the ſimple.

I opened my mouth and drue
in my breathe, for I deſired thy
commaundementes.

Loke vpon me, and haue mer-
cy vpō me accordyng to the iud
gement of thē ꝙ loue thi name.

Directe my goynges accor-
dyng to thi word, and let no in-
iquitie reigne ouer me.

Redeme me frome the falſe
blame of men, that I may kepe
thi cōmaundemētes.

Lighten thy face vppon thy
ſeruaunt and teache me thi iu-
ſtifications.

Myne eies haue brought furth
ſtremes of water, becauſe they
haue not kept thy lawe.

Iustus es tu domine,

RIghteous art thou lorde, and righteous is thy iudgement.

Thou hast commaunded iustice in thy testimonies, & truth most cheifly.

My zeale hath caused me to consume, because mine enemies forgat thy wordes.

Thi word is vtterly tried with fyre, and thy seruaunt loued it.

I am yong and set at naught, yet haue I not forgotte thy cõmaundementes.

Thy iustice is iustice euerlastyng, and thy lawe is truth.

Trouble and heuines haue entangled me, thy commaundementes are my studye.

Thy testimonies be equitie euerlastyngly, geue me vnderstandyng and I shall lyue.

I haue

I haue called wyth my whole hearte, heare me Lorde: for I shal searche thy iustifications. I haue cryed vnto the, saue me ẏ I may obserue thi commaun- I haue preuented (demẽtes in time, & haue cried, for I haue greatlye trusted in thi wordes. My eyes haue preuented the dauning of the daye, for to study thy wordes.

Clamaui in toto corde meo

Lorde hear my voyce accordyng to thi mercy, and quicken me accordyng to thi iudgemẽt. They that persecute me haue drawne nigh to wickednes. And from thy lawe they are gone farre wyde.

Lord, thou art nere at hande & all thy wayes are very truth. At the beginnyng I had know lege of thy testimonies, for thou

hast established theim for euer.

Vide humilitatem meam.

BEhold my trouble and deliuer me, because I haue not forgotten thy lawe.

Iudge my cause & redeme me quickē me accordīg to thi word

Health is far frō sinners, for thei haue not searched oute thy

Thi mercy lord (iustificatiōs is much, accordyng to thi righteousnes quicken me.

Many ther be which persecute me and trouble me, I haue not swarued from thy testimonies.

I saw the offēders, and I was astonied, because thei kept not

Behold lord, for I (thi wordes. haue loued thi cōmaundementes, quicken me in thy mercy.

The begynnyng of thy word is veritie, all thy iudgementes are iustice euerlastyngly.

The

THe prices haue persecuted me without cause, & mi hert hath bene a dred of thi wordes. I shalbe glad of thi wordes as he ꝑ hath found many spoiles. Principes persecuti sunt.

I haue hated iniquitie, and haue abhorred it, but thi law I Seuē times in ꝑ (haue loued. day haue I prailed the, because of thi rightwise iudgementes. Great peace is to thē that loue thy lawe, & thei ar not offended

I loked for thy saluation, O lorde, and loued thy commaun= My solle hath (dementes. kepte thi testimonies, and hath loued them greatly.

I haue kept thy commauunde mentes and thi testimonies, for all my wayes are in thy sighte.

O Lorde, let my prayer ap= proche nere in thy syghte Appropiquet deprecatio

geue

geue me vnderstandyng accor-

O lord, let (ding to thi word
my prayer enter into thy sight,
deliuer me accordig to thi word

My lippes shall powre furth
thy praise, when thou hast tau-
ght me thy iustifications.

My tong shall shewe furthe
thy word, for al thy commaun-
dementes are equitie.

Let thy hand be redy to helpe
me, forbecause I haue chosen
thy commaundementes.

O lorde, I haue desired thy
helth, and thy law is my study.

My solle shal liue and praise
the, and thy iudgementes shall
helpe me.

I haue wandered like a shepe
which was lost, olord, seke oute
thi seruaunt: for I haue not for-
gotten thy commaundementes

The Psalmes of the Passion.

Deus deus meus. Psa. xxi

¶ The description of the Passion of our sauiour Christ, and of his adnauncemente and kingdome.

O God, my God, loke towarde me, why hast ỹ forsaken me, farre fro my health be the wordes of my suppliant.

My God I cry and cal to the by day, but thou heareſt me not and likewiſe bi night and ceaſe

But thou dwelleſt in (not. the holye place, O the worshyp of Israel, oure fathers truſted in the, thei truſted: and thou didest deliuer theym.

They cryed to the, and they were made ſafe, they truſted in the & thei were not confounded

I truly am but a worme, and no man, the rebuke of men, and

outcaſt

outcast of all the people.

All thei that se me, laugh me to scorne, they spake wyth their lippes and nodded their hedes saiyng: he trusted in the lord now let him deliuer him, let him saue him, for he loueth hym.

For thou art he that tokest me out of my mothers wombe, and wast my hope from mi mothers brestes, to the I was cast out from my natiuitie.

Thou art my God, from my mothers wõbe depart not frõ

For tribulatiõ is nere at (me. hand, & ther is nõ to helpe me.

Many calues haue compassed me, & fat bulles haue beset me Thei haue set their (abought mouthes wyde open vpon me, like a Lion rãping & roaring.

I am

I am powred furth like wated and all my bones be disperſed a ſunder.

My hart is made like melting wax in the middes of mi belli.

My ſtrength is dried vp like a ſherde, my tong cleaueth faſt to my iawes, & thou haſt brought me into the duſt of death.

For many dogges compaſſed me aboute, the councell of the wycked haue beſet me.

Thei pearſed my handes and my feete, they haue numbred al my bones.

They ſtode ſtaryng and lokyng vpō me, thei deuided my garmentes among them, & vpon my coat they caſt lottes.

But thou O Lorde, prolong not thy helpe from me, loke too my defence.

Deli=

Delyuer my solle frome the sword, and myne onely solle frō the power of the dogge.

Saue me from the mouth of the Lyon, and myne humylitie from the hornes of Unicornes.

I shal shewe thi name to my brethren, & I shall prayse the in the myddes of the cōgregation

Ye that feare the lorde, praise ye him, al the whole seed of Jacob glorifie him.

Let al the seed of Israel feare hym, for he dispised not, nor disdeined not the praier of ẏ pore,

Nor he turned not his face away from me, and when I cried vnto hym he heard me.

The shal I praise in the great cōgregation, I wil perfourme my vowes in the syght of them that fear him.

Pore men shal eat, and shalbe satisfied, and theishal praise the lord ẏ seke after him, their heartes shal liue world without end

All the coastes of the yearth shal remembre them selfes, and shalbe conuerted to the lord. And all nations of people shal do worship in his sight.

For the kingdome is the lordes, & he shal rule the people.

All suche as be fat vpon the yearth haue eaten and worshipped, al that shal desend into the yearth shal fal doune in his si- And my solle shal liue to (ght him and my sede shal serue him

The generation to come shal be shewed to the lorde, and the heauens shall shewe his iustice to the people that shalbe borne which the lorde hath made.

¶ The complaunte of Christ and hys churche of their great aduersaries. A feruent praier for deliuerraunce. The aduersaries of God be cursed. A hartie thākes geuing for helpe optained.

SAue me O God, for the waters ar entred into my solle.

I sticke fast in the depe myre, where no grounde is.

I am come into the deepe of the sea, and tempest hath ouer- I haue traueled (welmed me. criyng my throt is made hoarse, my syght hathe failed while I trusted in my God.

Thei ỹ hate me without a cause ar mo then ỹ heares of my hed.

They that are myne enemies and haue persecuted me giltles are mightie, I payed then the thynges that I neuer toke.

God, thou knowest my simplenes, and my faultes are not hid from the.

Let not them that trust in the O lorde God of hooſtes, bee aſhamed for my cauſe.

Let not them that truſt in the bee confounded through me O lorde God of Iſrael.

For I haue ſuffred reprok for thi ſake, ſhame hath couered mi face

I am become a ſtraunger vnto my brethren, & an alyaunt vnto my mothers childrē. For the zele of thine houſe hath eaten me, & the rebukes of them that rebuke the, are fallen vpō me, I chaſtened my ſelfe wyth faſting and that was turned to my reproke.

I put on an heere coate alſo, and they ieſted vpon me.

Thei that ſat in the gate ſpake agaynſt me, and thei that drāke wine made ſonges vpon me.

But lorde I make my prayer vnto the in the time of thi good
Heare me in the (wil O God. mulitude of thy mercye, in the truth of thy saluation.
Take me out of the myre that I stick not, deliuer me frō them ỹ hate me, & out of ỹ depe waters
Let not the tempest of water drowne me, neyther let the depe swalowe me vp: and let not the pit shut her mouth vpon me.
Hear me o lord, for thy mercy is kynd, loke vpon me accordig vnto ỹ multitude of thi mercies
And turne not thy face from thy seruaunt, for I am in trouble heare me spedely.
Take hede to my solle & saue it deliuer me because of mine ene-
Thou knowest my re- (mies proke, my shame & my dishonor

All they that trouble me are in thy ſight, my hert hath loked for rebuke and wretchednes.

I loked for ſome to be heauy with me, and there was none to comfort me, and I found none Thei gaue me gal to eat, & whē I was thirſty, thei gaue me bit Let their table bee (ter drink. made a ſnare to them, and a reward, and an occaſiō of falling Let their eyes be blinded that thei ſe not, and euer bow doune their backes.

Powre out thine indignation vpō them, and let thi wrathful diſpleaſure take hold of theim.

Let their habitaciō be void, & no man to dwel in their tentes.

For thei haue perſecuted him whom thou haſt ſmitten, & they haue encreaſed the paine of my

woundes.

Ley vppon them wickednes vpon wickednes, and let theim not enter into thi righteouſnes

Let them be wiped out of the boke of the liuing, and let them not be wzitten with the iuſt.

I am pozc and ſozowful, thy helth o God hath taken me vp.

I wil pzaiſe the name of God with a ſong, and magnifie him And it ſhal pleaſe (with pzaiſe. god better thē a yong bullocke that beareth hoznes & houes.

Let the poze conſider and be glad, ſeke after God, and your

Foz the lozde (ſolle ſhalliue. hath heard the pooze and hath not diſpiſed his pziſoners.

Heauē and yearth pzaiſe him, the ſea & all that crepeth in thē

Foz God ſhal ſaue Sion, and

the

the cities of Juda shalbe buyl-
ded, and they shall dwell there,
and they shall inherit it.
The posterite also of his serua-
untes, shall possesse it, & they ẏ
louehis name shal dwel therin.

Vñe deus salutis. Psal. lxxxvii.

¶ A greuous complaint of the godly person. extremely handeled with disceases and persecutions, and that without any comfort.

O Lord God of my health, I
haue cried day and nyght
Let my praier en- (before the.
rer into thy presence, bow thine
eare vnto my praier.
For my solle is ful of aduersi-
ties, & my life draweth nigh vn
I am counted as one (to hel.
of them that go doune into the
pitte, and I am as a man with-
out helpe, fre among the ded.
Like vnto thē that be woun-
ded and lie in the graue, whom

thou remembrest nomore, and are put away from thy hande.

They haue layed me in the lower pytte in dark places and in the ſhadowe of death.

Thyne indignation is faſt vpon me, and thou haſte layed vpon me all thy waues.

Thou haſt put away myne aquaintaunce far from me, they take me as abhominable.

I am betraid, I cānot get furth my ſight wared dime for lacke.

Lord, I called vpon the the whole day, vnto ỹ I haue ſtretched out myne handes.

Wilt thou ſhewe wonders to the dead, or ſhall the phiſicians rayſe men againe to prayſe the?

Shall any manne ſhewe thy mercy in the graue and thi truth in deſtruction?

Shal

Shall thy wonderous wor-
kes be knowne in the dark, and
thy righteousnes in the land of
forgetfulnes?

And I haue too the cryed O
Lord, and early shal my praier
come before the.

Lorde, dooest thou reiect my
solle, and turnest thou thy face
I am pore and in tra- (fro me-
uailes euē from my youth, and
when I was exalted I was ca-
sten doune and troubled.

Thi wrath hathe passed ouer
me, and thy terrours haue trou
bled me sore.

They came round about me
al day lyke water, and compas-
sed me together.

My louer and frēd hast thou
put away far frō me, & mine ac-
quaintāce for my wretchednes

Quare fremuerunt gentes. Psal. ii.

¶ The rage of the people agaynst Christ. Christ is ordened a kyng of his father. Rulers be exhorted to godly knowledge

VVhi hath the Heathen raged? & why hath the people imagined vaine thinges?

The kynges of ỹ yearth stode vp, & the rulers came together agaynst the lorde, and agaynst his Christ.

Let vs breake their bondes a sonder, and let vs cast awaye their yoke from vs.

He that dwelleth in heauen shal laugh them to scorne, & the lorde shal haue them in derisiõ.

Then he wyl speake vnto them in his wrath, and vexe them in his sore displeasure.

I truly am made king of him ouer Syon his holy hyl, preachyng

chyng his precept.

The lord layed vnto me, thou art my sonne, this daye haue I begotten the.

Aske of me, and I shall geue the, the Gētiles for thyne inheritaunce, and the vtter parte of the yearth for thy possession.

Thou shalt rule them wyth an yron rod, and breake them in peces like a potters vessel.

And nowe ye kynges vnderstand, be learned ye that iudge the yearth.

Serue the lorde in feare, and reioyce to hym with reuerence.

Get discipline, that the lorde be not angry, and ye perysh frō the ryght waye.

When his anger shalbe kyndled for a shorte whyle, blessed are all thei that trust in hym.

Eripe

Eripe me de inimicis, Psal. lviii.

¶ The prayer of Christe for hymselfe and for his brethren, agaynst hys persecutours.

DEliuer me from mine enemies o my god, deliuer me from them that rise agaynst me

Deliuer me frō the workers of wickednes, saue me from the bloudshedders.

For lo, they haue catched my soll, stout mē haue assauted me There is no iniquitie nor faut in me o lord, wythout iniquitie haue I runne and directed my

Aryse to succoure me (way. and loke, and thou lord God of myght God of Israel:

Stire to viset all the Gentiles, haue mercye of none that worke iniquitie.

They shalbe conuerted at euen, and shalbe as hungrye as dogs.

dogges: and ſhall compaſſe a-
bout the citie.
Lo, they will ſpeake wyth their
mouth and a ſwoꝛde is in their
lippes: foꝛ who hath heard?
And thou loꝛd ſhalt haue them
in deriſion, and thou ſhalt bꝛig
all Gentiles to naught.
My ſtrength I wyll aſcribe
to the, foꝛ thou art God my de-
fendoure, my God, hys mercye
wyll pꝛeuent me.
GOD ſheweth me howe I
ſhoulde deale wyth myne ene-
myes, kyll theym not leaſt my
people myght foꝛget.
Scatter them abꝛode by thy
myght, and put them doune, O
loꝛde my pꝛotectour.
Foꝛ the ſinne of their mouth,
& foꝛ the woꝛdes of their lippes
let them be taken in their pꝛide
Foꝛ

For their blasphemy & lyng, they shalbe notified too bee destroyed:

In the wrath of destruction, and they shall not remayn, and they shall know that God hath rule ouer Jacob, and ouer all ỹ coastes of the worlde.

They shalbe conuerted at euen, and shalbe as hungrye as dogges & shal compasse about

They scatter abroad (the cities for meat, if they haue not ynough, they wyl murmur.

As for me, I will syng of thy powre and praise thi mercy betime in the mornyng.

For thou hast bene my defendour, and refuge, in the daye of my trouble.

Unto the O my helper, wyl I syng, for thou o God art my defendour, my God, my mercy.

¶ The passion of our sauiour Jesu Christ, writ-ten by sayne Jhon.

JESUS wēte furth with his di-sciples ouer the broke Cedrō, wher was a Garden, in-to the which he entred with his disciples. Judas also (whiche betraied him) knewe the place, for Jesus often tymes resorted thither with his disciples. Je-das than after that he had re-ceiued a band of men and mini-sters of the high priestes & pha-risies, cam thither with lāterns & creshetes, and wepons. Than Jesꝰ knowing al thinges that shuld come on hym, went furth and said vnto them: whom seke ye? Thei answered him: Jesus of Nasareth, Jesus saied vnto them:

thē: I am he, Judas also which
be traied him, stode with them.
But assone as he had said vnto
them: I am he, thei went backe-
wardes and fel to the grounde
And he asked them again, whō
seeke ye? They sayed, Jesus of
Nasareth. Jesus aunswered, I
saied vnto you: I am he, if then
ye seke me, let these go their wai
that the saing myght be fulfil-
led which he spak: of them whi-
che thou gauest me, haue I not
lost one. Symon Peter had a
swerde and drewe it, and smote
the high priestes seruaunt, and
cut of his right eare: The ser-
uauntes name was Malcus.
Than sayd Jesus vnto Peter,
put vp thi swerd into ꝑ sheath,
wilt thou not that I shal drink
of ꝑ cupe which my father hath

geuen

geuen me. Than the company and the captayne of the ministers of the Jewes toke Jesus and bound him, and led him away to Anna furste, for he was the fatherinlaw vnto Cayphas whiche was the high preest the same yeare. Cayphas was he that gaue cõsell to the Jewes that it was expedient that one man shulde dye for the people. And Symõ Peter folowed Jesus & another disciple, the disciple was knowē of ỹ high preest & went in with Jesus into the palis of the high preest, but Peter stode at the doze without. Than went out the other disciple whiche was knowen vnto the high preest, and spake to the damosel that kept the doze, and brought in Peter. Thã said the

damosell that kept the doze vn-
to Peter: arte not ỹ one of this
mans disciples to. He denied it
and saied, I amnot: The seruau-
untes and the ministers stoode
ther, and had made a fyze of co-
ales foz it was colde, and they
warmed them selues, Peter al-
so stode among theim and war-
med him selfe: Than the hyghe
pziest asked Jesus of his disci-
ples and of his doctrine Jesus
answered hym: I spake openly
in the wozlde, I euer taught in
the Sinagoge and in the tẽple,
whither all the Jewes resoze, & I
in secret haue I sayd nothyng:
why askest thou me? Aske them
which hard me what I said vn-
to theym. Beholde, thei can tell
what I sayd. Whã he had thus
spoken, one of ỹ ministers whi-

che

che stode by smote Jesus on the face, saiyng: answerest thou the high prest so? Jesus answered hi: If I haue euel spoken, bear wytnes of euyll, if I haue well spoken, why smytest thou me? And Annas sent him bound vnto Caiphas the high prest. Simon Peter stoode and warmed hym selfe. And they saied vnto him: art not thou one of his disciples to? He denied it, & sayed, I am not. One of the seruauntes of the highe prest his colyn whose eare Peter smote of, said vnto him: Dyd not I see the in the garden with him? Peter denied it agayn, and immediatly the cocke crewe. Than led they Jesus frō Caiphas into the hal of iudgement, it was in the morning, and thei themselues went

not into the iudgement hal, leſt
thei ſhould be defyled, but that
they myghte eate the Paſchall
Lame, Pylat then went out vn
to them and ſayed: what accu-
ſation bryng you agaynſt thys
man. They anſwered and ſayd
vnto him: if he were not an euil
doer, we woulde not haue deli-
uered hym vnto the. Than ſai-
ed Pylat vnto theym: Take ye
hym, and iudge him after your
owne lawe. Thã the Jewes ſai-
ed vnto hym: It is not lawfull
for vs to put any man to death
that the wordes of Jeſv myght
be fulfilled, which he ſpake, ſig-
nifyng what deth he ſhuld dye
Than Pilat entred into ỹ iud-
gement hal agayne, and called
Jeſus, and ſaied vnto him: arte
thou the king of Jewes? Jeſus
anſ-

answered, sayst thou that of thi
self, or did other tel it the of me?
Pylat answered: Am I a Jew?
Thine owne nacion and highe
prestes haue deliuered ỹ vnto
me, what hast thou done? Jesus
answered: my kingdome is not
of this world, if my kyngdome
were of this world, then would
my ministers surely fight, that
I shold not be delyuered to the
Jewes, but nowe is my kyng-
dome not frō hence. Pylat sayd
vnto him: art thou a kyng thā?
Jesus aunswered, Thou sayest
that I am a king, for this cause
was I borne, and for this cause
came I into the world, ỹ I shuld
beare witnes vnto the truthe.
And al ỹ are of the truth, heare
my voice. Pilat saied vnto him
what is truth? And whē he had

sayde that, he went out agayne vnto the Jewes and sayd vnto them: I fynd in him no cause at all, ye haue a custome ỳ I shuld deliuer you one lose at Easter. Wil ye that I lose vnto you the kyng of Jewes. Thã cried they all agayne saiyng not hym, but Barrabas: that Barrabas was a robber. Than Pilat toke Jesus and scourged hym. And the souldiers wounde a croune of thornes and put it on his head, & did on him a purple garment & sayd: Hayle kyng of the Jewes, and they smote hym on the face. Pilat went furth agayne, and saied vnto them. Beholde, I bring him furthe agayne too you, that ye may knowe that I fynde no faute in him. Than came Jesus furthe, wearyng a

croune

croune of thorne, and a robe of purple: And Pylat sayed vnto them beholde the manne. Whā the high prestes and ministers sawe hym they cryed saiyng, Crucifie him, crucifie him. Pilat sayed vnto theim: Take ye him and crucifie him for I find no cause in hym. The Jewes answered hym, we haue a lawe and by the lawe he oughte too dye, because he made hym selfe the sonne of GOD. Whan Pylate hearde that saiyng, hee was the more afrayed, & wente agayne into the iudgemente halle, and sayed vnto Jesus, whence arte thou? But Jesus gaue hym no aunswere. Than sayed Pylat vnto hym, Speakest thou not vnto me? knowest thou not ꝑ I haue powre to

crucifie the and haue powze to deliuer the: Jesus aunswered. Thou couldest haue no power at all agaynst me, except it wer geuen the frome aboue. Therefore he that deliuered me vnto the hath the moze sinne. And frō thence furth sought Pylat meanes to deliuer him, but the Jewes cryed, saiyng: Jf thou let him goo, thou art not Ceasars frinde, for whosoeuer maketh hym selfe a king, is agaynst Ceasar. Whan Pylat hearde that saiyng, he brought Jesus furth and sat doune to geue sentence, in a place called the Pauement but in the Hebrewe Gabbatha. Jt was Pasch euen, aboute the first houre. And he sayed vnto ỹ Jewes. Behold your kyng: but thei cried away with him, away

with

wyth hym: Pilat saied vnto thē Shall I crucifie youre kyng? The high prieſtes answered, we haue no kyng but Ceasar. Thā deliuered he him vnto theim to be crucified. And thei toke Jesꝰ and led hym away, and he bare his crosse, and wente furthe to a place called the place of deade mens sculles (whiche is named in Hebrue Golgatha) wher thei crucified hym. And with him .ii. other, on ether side one, and Jesus in the myddes. Pylat wrot a tytle, and put it on the crosse. The writing was, Jesus of Nasareth king of Jewes. This title red manye of the Jewes, for the place where Jesus was crucified, was nyghe too the citie. And it was written in Hebrue, Greke, and Latine. Than sayd

the hygh prieſtes of the Jewes to Pylat, wryt not kyng of Jewes, but that hee ſayed, I am kyng of ỹ Jewes. Pylat aunſwered, what I haue writtē, that haue I written. Than the ſouldiers, when they had crucified Jeſus, toke his garmētes and made .iiii. partes, to euery ſouldier a parte, and alſo hys coate The coat was without ſeame, wrought vpō throughout. And thei ſaied one to another, let vs not deuyde it, but caſte lottes who ſhal haue it. That ỹ ſcripture myght be fulfilled, which ſayth they parted my rayment among thē, and on my coat dyd they caſte lottes. And the ſouldiers dyd thys in dede.

¶ There ſtode by the croſſe of Jeſus, his mother and his mothers ſiſter, Mari the wyfe of

Cleophas and Mari Magdalene. Whan Jesus saw his mother and the disciple standyng, whom he loued, hee sayed vnto hys mother. Woman, beholde thi sonne. Than sayed he to the disciple: behold thi mother, and frō that houre the disciple toke her for his owne. After ꝑ whan Jesus perceiued that al thinges wer perfourmed, that the scripture might be fulfilled: He said I thyrst. Ther stode a vessel ful of vineger by, Than thei fylled a sponge with vineger, & woūd it aboute with ysope & put it to his mouth. Assone as Jesꝰ had receiued of the vineger he sayd It is finished, & bowed his head & gaue vp the gost. The Jewes thē because it was the Saboth euen that the bodies should not remayne vpon the crosse on the

Saboth day (for that Saboth day was an high day) besought Pylat that their legges myght be broken, and that they myght be taken doune. Than came the souldiers and brake the legges of the first, and of the other whi che was crucified wyth Jesus, But whan thei came too Jesus and sawe that he was deade alredy, thei brake not his legges: but one of the souldiers wyth a speare thrust him into the syde, & furthwith came ther out blud and water, and hee that sawe it bare recorde, and his recorde is true, & he knoweth that he saith truth, that ye might beleue also for these thinges wer done that the scripture shulde be fulfilled ye shall not break abone of him And agayne, another scripture sayth. They shall se him whom

thei haue perſed. After Joſeph of Aromathia (which was a diſciple of Jeſus: but ſecretlye for feare of the Jewes) beſoughte Pilat that he might take doune the bodie of Jeſus, And Pylat gaue him licence: And ther cam alſo Nicodemus whiche at the beginning come to Jeſus bi night, and brought of myrrhe, and Aloes mingled together about an. C. pound weight. Thā toke thei the body of Jeſu & wounde it in lynnen clothes with the odoures as the maner of the Jewes is to bury And in the place wher Jeſus was crucified, was a garden, and in the garden a newe ſepulchre, wherin was neuer manne layed. There layed thei Jeſus becauſe of the Jewes Saboth euen, for the ſepulchre was nygh at hande.

¶ Praiers of the passion of our sauiour Christ.

Blessed be the father, and the sonne and the holy gost.

Let vs prayse hym and exalte hym worlde without ende.

.i ALmighty god our heauenlye father, thimercy and goodnesis infinit and without measure. It is thy mercy, & no goodnes that was in vs, whych moued the to sende into the worlde thyne onelye begotten eternall sonne to take oure nature vpon him, and therin to work the mistery of ourredemption and saluation, according as thou haddest appointed, and haddest spoken before bi the mouthes of al thy prophetes: which wer from the beginig. Also it was thi blessed

sled wil, thi mercy & goodnes to wardes vs, ỹ thi heauenly sõne did suffer persecution, trouble, and aduersitie, and betrayed of his owne frẽde and disciple Iudas, was traitrously taken and caried away, to befalsly accused and vniustly condemned, to be cruelly bet & scourged. And fynally, with most scornefulrebukes, to be put to most painful & shameful death ỹ could be deuised. Al thys O heauenly father was done through thy mercy & blessed wil, for our sakes not only to answer and satisfie thi iust wrath and anger which we had deserued both for the offẽces of our first parẽtes, & yet dayly do deserue by trãsgressing thi holy commaundementes, but also to restore vs again vnto thi grace

and

and fauoure, to indue vs wyth thy heauenlye gyftes, that wee myght serue the in holines and righteousnes all ỹ daies of our lyfe. And finally to make vs by the fre benefite of thi derely beloued sõnes passion, & the pryce of his most pretious blud, parteiners with him of his infinite and vnspeakeable glori & blisse in heauen. Wherfore o heauenly father, we beseche the powre vpon vs thyne holy spirit, and make vs in our heartes clearly to se, and most stedfastly to beleue this thine infinitte gratio⁹ goodnes shewed & geuen vnto vs by thine owne sonne our sauyour Jesus Christ: and wyth this belif, make vs to putal our confidence and hope of saluation in hym, whom thou hast appoyn-

appoynted to be our onelye re-
deiner and sauioure. Make vs
alwaye to render vnto the moſt
humble and hertie thankes for
thyne incomprehensible mercye
and goodnes towardes vs. Fi-
nallye, make vs to profesſe the
deathe of thy dearelye beloued
sonne, in renounsing and forsa-
kyng al sinne, ẏ we may plain-
ly appeare to ryse wyth hym in
newnes of life, in righteousnes
innocency, and al true holines,
& after this lyke to reygne with
him in euerlastyng glory. Hear
vs our heauenly father, for our
lord Jesus Christes sake. Amē.

ALmighte God our heauē- vi.
lye father wee beseche thy
gratious goodnesse, that lyke-
wyse as thinely begotten and
dearely beloued sonne oure sa-

viour Jesus Christ accordyng to hys blessed wyll suffred wyllingly death and bytter passion for our redemptiō and saluatiō hauyng therof forsight and certeine knowledge: so in lyke maner, whēsoeuer it shalbe thi plesure to lay lyke crosse and affliction vppon our backes, that we may so willingly and patiently beare it, to the true tryal of our fayeth againste the latter daye, and to thy euerlastyng glorye. Heare vs our heauenly father, for oure Lorde Jesus Christes sake. Amen.

tii OVre sauiour and redemer Jesu Christ, whiche in thy last supper with thine Apostles diddest consecrate thi blessed body and blude vndethe fourme of bread and wyne: graunte vs

we

we beseech the euerstedfastly too beleue, and kyndly to acknowledge thi infinitie and almightie powre, thi incomprehensible loue towardes vs, & ỹ we maye alway worthely receiue ỹ same blessed sacrament accordyng to thi holy ordinaunce, that thereby we maye optaine increase of al godlynes in vnitie of spirite with the our head, and by the & thi spirit with all the company of theym that bee truely thyne, whych be thy spiritual and mysticall bodie, and oure spiritual and Christen brethren. Heare vs our sauioure Christ, for thy name sake. Amen.

iiii.

ALmightie God our heauẽly father, which suffredest Peter the apostle, presuming of hys owne powre miserably too

kal, not only in the denial of his master Christ for fear of an hād mayd, but also in forswearyng, and cursing of him selfe, if euer he knew him: Graunt vs we beseche the mercyfull father, that we neuer presume of oure owne myght and powre, but beyng in our owne heartes humble and lowly, knowledgyng our owne infirmitie, frayltie and weakenes, may euer in al our affaires receiue at thy myghtie hande, strength and comfort to the acceptable perfourmaunce of thy holy and blessed will. Heare vs our heauēly father, for our lord Jesus Christes sake. Amen.

v. OUre blessed sauioure Jesu Christ, whiche in ỹ greate heuines of thy soule, and in tollerable anguish, which thou sustay-

steinedst before thi passion: diddest fall doune vpon thy face in praier vnto thy heauēly father, geue vs grace and the ayde of thy holy spirit, that we likewise in all heuines of mynd and troubles of this world, runne euermore by most humble and instāt praier vnto the ayde and comfort of our heauēly father. Here vs our sauiour Christ, for thy name sake. Amen.

ALmyghtie God eternal father, we do remember, that in the condemnation of thyne owne dearely belouedsōne, that most innocent lambe our sauiour Jesus Christ, the iudge did sit, witnes were brought, Christ was presented and condemned, and all truth there was troden vnder foot, all vnrighteousnes

did reigne, and innocency condemned. Moost gratious lord and father, graunt vnto our hedes and rulers, that thei maye euer in all their iudgementes iudge accordyng to true iustice and equitie without corruption, partialitie, and wicked dissimulatiō, to the oppression of wyckednes, and to the maintenaunce of thieuerlastyng truth iustice, honour & glory. Heare vs our heauēly father, for our lord Jesus Christes sake. Amē

A prayer in the morning.

O Lorde God almyghtie, to whom and before whō all thynges ar manifest and plain which sufferest not a sparow to light on the groūd without thi prouidence, and which in times past by thy holye spirit diddest

guyde

guide our forefathers, Abrahã Isaac & Jacobin thi pathes and waies, and agaynst ỹ goyng of yong Toby into a straũg countre diddest prouide thi holy Angel & messenger to be his guide graũt methis day most wreched sinner (whom by thi word ỹ dost encorage to cal vpõ the in al times of nedes & necessities) that I may haue thi holy spirit to direct my pathes and waies thys day, ỹ I may walk according vnto thi godli wil & pleasure, profit of mi neighbour & glorye of thi name: which liuest & reignest worlde without ende. Amen.

¶ A praier at your vprising.

O Lorde Jesu Christ, whych art ỹ very bryght sonne of the world, euer rising, neuer falyng, whyche with thy holsome

loke engendrest, preseruest, norisshest, & makest ioyful al thinges that are in heauen, and in yearth. Shyne fauourablye I beseche the vnto my spirit, that the night of sinnes and mystes of errours driuen awaye by thy inward light, I maye walke all my life without stombling and offēce, comly as in the day time beyng pure from the workes of darkenes. Graunt thys O lord whiche liuest and reignest with the father and the holy goste for euermore. Amen.

¶ A prayer before ye go to bed.

O Lorde, whyche arte onelye God, true, gratious & merciful, which commaundest them that loue thy name, to cast feare and care from them, and to cast it on the, promisyng most merci

ful-

fully thi selfe to be their protec-
toure from their enemies, their
refuge in daunger, their gouer-
ner in ỹ day, their light in dark-
nes, and their watchman on the
nyght also, neuer to slepe, but to
watch continuallye for the pre-
seruing of thi faithful: I beseech
the of thi bountiful goodnes (O
lorde) to forgeue me wherein I
haue offended the this day, and
to receiue me vnder thy protec-
tion this nyght, that I may rest
in quietnes both of body & solle
Graunt mine eyes slepe, but let
myne heart watch perpetuallye
vnto the, that the weakenes of
the flesh cause me not to offend
the lorde: let me at al times fele
thy goodnes toward me, that I
be at al times stirred to praise ỹ
late and early, and at myd daye

thy prayse be in my mouth, and at mydnyght. Lord instruct me in thy iudgementes, that al the course of my lyfe beyng led in holines and puritie, I maye be inducte at laste into the euerlastyng rest, whych thou hast promised by thi mercy to them that obeye thy worde (O Lorde) too whom be honor, praise and glory for euer. Amen.

¶ A praier for trust in God

The beginnyng of the fal of man was trust in hymselfe. The beginning of therestoring of mã, was distrust in himselfe & trust in God. O most gratious and most wyse guyde our sauiour Christ, which dost lead them the right way to immortal blessednes, which truely and vnfainedly trustyng in the, commyt them

them selfe to the. Graūt vs that lyke as we bee blinde and feble in dede so we maye take and repute our selfes, that we presume not of our selfes to se to our selfes but so far to se, that alwaye we may haue the before our eies to folowe the beyng our guyde to be redy at thi cal most obedientlye, & to commit out selfes wholy vnto the: that thou which only knowest the way, mayst lead vs the same way vnto our heauenly desires. To the wyth the father and the holy goste be glorye for euer. Amen.

A Prayer for patience in trouble. Psal. ix.

HOwe hast thou O Lorde, humbled and pluckte me doune? I dare nowe vnnethe make my praiers vnto the, for thou

thou art angri with me, but not without my deseruing. Certeinly I haue sinned lord, I confesse it, I wil not deny it. But oh my God, pardon my tresspasses, release my dettes, render now thy grace againe vnto me, stoppe my woundes, for I am al to plaged and beaten, yet lorde, thys notwithstandyng I abide patiently, & geue myne attendaūce on the, continually waityng for relike at thy hande and that not without skill, for I haue receiued a token of thy fauoure and grace towardes me, I meane thi word of promise concerning Christ, who for me was offered on ỹ crosse for a raunsome, a sacrifice, and price for my synnes, wherfore accordyng to that thy promise defende me lord by thy

right hãd, and geue a gratious ear to my requestes, be thou my stey in perils, for all mans steies are but vayne. Beate doune therefore myne enemyes thyne owne selfe with thy power, whiche art mine onely ayder & protectour O lord God almyghtie Amen.

¶ A prayer for the concord of Christes Church. Psal. lxviii.

ARyse Lorde let thyne enemies be scatered, thy haters put to flight, the righteous & Christes disciples make pleasaunt and mery, let theym syng praises and pleasaũt songes vnto the, let them blow abrode thy magnificence, let thẽ most highly auaunce thy maiestie, let thy glory grow, let the kyngdom of Christ from heauen among the fa-

chosen be enlarged: be thou thy father of ỹ fatherles, the iudge of the widowes, & the protecter of them, namely whō the world forsaketh, whose consciences be troubled, whom the world pursueth for Christes sake, whyche be nedy and wrapped ful of misery. In thy house o lorde, let vs dwel in peace and concord, geue vs al one heart, one mynde, one true interpretation vppon thy word. Pluck of ỹ bandes aswel from the cōsciences as from the bodies of the miserable captyues, and of them also which as yet bee hedged in within the lystes of deathe and vnaduisedly striue against grace. How dye (lord) is the flock of thine heritage? I pray ỹ pour doune largely ỹ showers of thy graces, let

a more

a moze plenteous fruytfulnes chaũce, let thi people be ſtrengthened with thi ſpirit: Graunte vs lozd thi wozd aboũdantly ſo that ther mai be many pzechers of thi Golpel, which may within them ſelues holily conſpire & agre. Let thi church the ſpouſe of Chziſte, dele learge ſpoiles of the conquered Satan. All that beleue in the, by Chziſt (O lozde God of health) mought lyft the vp with pzaiſes, might renoum the, & extolle the. We be entred into the votage of ſaluatiõ. Cõduct vs luckely vnto the pozte, that being deliuered by the frõ the very death we may eſcape & com to the very life. Finyſh the thing that ỹ haſt begõ i vs mak vs to increaſe frõ faith to faith, leaue vs not to oure owne will

and

and chotse, for it is sleppery and redy to fal, To the thunderboltes of thy worde put violence, ỹ we may geue the glory to the alonlye. Geue to thy people courage and power too withstande synne and to obey thy worde in all thynges, O lorde God most glorious and excellent ouer al. Amen.

¶ A praier against the enemyes of Christes trouth, Psal. cxxix

DEliuer me o lord, from the vngodly and stiffe necked persons, for ỹ seest how in their heartes thei ymagyn mischife. and haue great pleasure to pick quarrelles, their tōges be more sharpe then anye adders styng. And vnder their lippes lurketh poyson of adders, but o mercyful lord, let me not fal into their han-

handes, that they hādle not me after their owne lustes. Thou onely arte my God, thou must heare my piteous playnt, lorde that rulest altogether, that art the strengthe and power of my defence, bee thou as a sallet on my head whēsoeuer the vngodly shal assault me: nether suffre thou not the wycked thus too prosper in their matters. Suffer not their croked and malicious stomackes too encrease, and spitefully reuile the. Loke vpon thy poore wretches cause and ridde me out of these daily greuaunces, then shall I wyth a righte vp heart and pleasaūt countenaunce extoll and magnifie thy holy name. Amen.

¶ A prayer to kepe the young, and to eschewe the infection of the worlde. Psal. cxl.

TO the I crye, O lozd, heat me spedelye, let my pzayer be as a swcat tast and sauoure in thy pzesence, and the liftyng vp of myne handes as an cue-nyng sacrifice. Lozd set a watch about my mouth, kepe my lyp-pes and my tong also, that thei speake nothyng amisse (as doo the vngodly) but that they call purely and hartely vpon the, & repozt thi wozthi pzaises. Bow not myne hert to lust after euil noz to folow the fashion of the wicked and abhominable syn-ners, lest I happen to cloke my wickednes wyth other synnes as hipocrites dooe. Let me not liue as thei wolde haue me doo but rather as it shal best please the. Let me not appzoue nether their cõsailes, noz their dedes

though

though thei cast neuer so goodly a shewe and faire face to the worlde. Let me not harke to the tilinges and swet baites of the vngodly, which councell me to filthy & vncleane thynges: but rather let me geue good ear to the righteous and godly man, though he sharply correct and chyde me. Let me alway haue a redie eye toward the onely, in y to trust, & to apply my selfe vnto the. Cast not away my solle, neither suffre it not to perysshe. Kepe me that I be not tangled with the snares of the vngodly and from the preuy trappes of malicious persõs saue me. Defend me lorde through thi grace for in al our owne deuyses and workes, can nothyng be found sure for vs to trust vpon.

¶ The praier of any captyue accor-
dyng to the fourme of Dauyd
when he was hyd in the
caue. Psalm. cxlii.

VVyth my voyce I cryc to the, afore the I open my lamentations, in thy bosome I disclose the secret word of mine heart, my dolours and griefes I shewe vnto the, myne hearte is almost like to brast, so great is my discomfiture. Thou knowest al my fashions o lord, and thou seest wel ynough how the vngodly haue layed their snares for me. Loo, I caste my eye on this side and thatside, aswel on my fryndes as on my kynsfolkes, but al in vaine, none of them all helpeth me. And againe I cānot runne away, I am so laden and ouercharged with yrons. O Lorde my maker and fa-

father, nowbnto the Iery, thou art my only shotanker, defence and helpe. Thou art my porti-on and heritage in all countri-es, yea, I haue none other pos-session but the onelye. To the therefore I sticke all together knowing certeinly that nothig can go a mysse with me. Consi-dre then my lamentable com-plaint, beholde how I am low brought from the cruel pursu-ers, whyche bee muche more of power then I am. Defend me, deliuer me from this prison and horrible feare of sine and death that I maye set oute thy name. All the sainctes aswell Angels as men make suite for me, desi-ryng the for my comfort. Thei shal not cease vntil thei obtain their request. I meane vntyl ȳ

forgeue me my synnes, & sende me cõfort in this destresse, with patience and long sufferyng. This once obteined, the godly folke shal flocke about me, and shal not stint to geue thankes, when thei se that thou riddest me furth of these daũgers to the high prayse of thi name. Lord be merciful vnto vs, take parte with vs then shall we for euer lifte vp and magnifie thy glorious name. Amen.

¶ In great trouble of conscience. Psalm. cxxiiii.

LOrde, heare my praier, receyue my supplication, harkẽ to my plainte for thy righteousnes. Try not the law with thi seruaunt, for truly thẽ shall no liuyng man be founde vngiltie: yea, not one of thi saintes

intes should escape quite at thi barre, onles thou graunt hym thi gratious pardon insomuch euen ẏ very sterres be not pure and fauteles afore the, In the Angelles thou foundest synne. Nowe myne enemies hunt for my solle, thei beate and driue it doune, they thryst it into darke dungeons wher felons cõuyct and condemned to death, wher wont to be kepte. My spirit is sorowful, my heart is heuy and sad within my breast: To the I hold vp my handes, requiryng the of mercy. For like as ẏ drye groundelõgeth for a shower of rain, so my solle thynketh long till it haue thine helpe and succour, here me spedely, if thou do not, I am indispaire, my spirit is alweri of this bõdage I haue

bid my life farwel: wherfore O God, hide not thi face that I be not like vnto those, that be hurled into the pit of damnation. After this nyghte of misery ouerpassed, let the pleasaũt mornyng of comforte luckely shine on me that betime I may heare and feele thy goodnes: for in ỹ is all my truste: poynte me the way that I shal walke in, for if thou bee not my guide: I must nedes wander and stray out of the way. To the lord, I lyft vp my solle, & that withal my hart I besech the, take me furthe of myne enemyes handes. Thou only art my succour and sauegard. Teach me to worke what soeuer shalbe thy pleasure, for thou art my God. Let thi good spirit conduct me into the land

of ẏ liuyng, encourage my spirit for thy names sake: furth of all these troubles for thy righteousnes deliuer me. Destroye myne enemies, as thou art gratious and fauourable towardes me. Those that will worke me sorowe and griefe, plucke furth of the waye for I am thy seruaunt and for thi sake suffer I al this hurly burly. As thou ate God: so helpe thou me.

¶ A praier of the church agaynst sinners. Sapien. xv.

THou (o our God) art swete long sufferyng, and true, and with mercy ordrest thou al thinges, for if we synne yet are we thine, for we know thi gretnes. If we sinne not, thē are we sure that wyth the we be allowed: for to knowe the is perfecte

rightoulnes: yea, and to know thy righteoulnes and power is the rote of immortalitie.

¶ In warres the prater of king Asa ii. Paralipo. xiiii.

LOrde, it is all one with the, to helpe theym that haue nede with few or with many: helpe vs O Lord our God, for wee truste in the, and in thy name we become a gaynst thys multitude. Thou art the Lord oure God let no man preuayle agaynst the. Amen.

¶ The prayer of Manalles kyng of Juda. ii. Parali. xxxvi.

O Lorde almyghtie, God of our fathers Abraham, Isahac, and Jacob, & of the iuste seede of theym, whyche haste made heauen and yearth, with all the ornamentes therof whyche haste ordained the sea by the

worde of thy commaundements
why che haste shut vp the depe,
and haste sealed it for thy fear-
full and laudable name, drade
of all mē, and honorable before
the face of thi power, thy fierse
anger of threteneng is aboue
measure heauy to sinners, but
the mercye of thy promyse is
greate & vnsercheable, for thou
art the lorde God most high a-
boue all the yearth, long suffe-
reng and exceadyng mercifull
and sory for the malyce of men
I haue prouoked thine anger,
and haue done euyll before the
in cōmyttyng abhominations
& multipliyng of offences. And
nowe I bowe the knees of my
heart requiryng goodnes of ȳ
O lorde I haue sinned lorde, I
haue sined, and know my wic-

kednes

kednes. I desyre the by prayer, o lorde forgeue me, O lorde for geue me, & destroy me not with myne iniquities, nether dothou alwaye remembre my euyls to punysh thē, but saue me which am vnworthy after thy greate mercy, and I wyll prayse the euerlastynly, al the dayes of my lyfe: for all the power of heaue prayseth the, & vnto the belongeth glory world without ende

Amen

¶ The oration of Job in his most greuous aduersitie and losse of goodes. Job. i.

NAked came I oute of my mothers wombe, and naked shall I turne agayne. The lorde gaue, and the lorde hath taken awaye, as it hathe pleased the lorde so is it done: nowe blessed be the name of the lorde

¶ A

¶ A prayer of Hieremy. Hieremy. xvii.

HEale me (O Lorde) and I shalbe hole, saue thou me, & I shalbe saued, for thou arte my praise. Be not thou terrible vnto me, O lorde, for thou arte he in whō I hope. When I am in peril, let my persecutours be confounded, but not me. Thou shalt bring vpon them the time of their plage, & shalt destroye them right sore. Amen.

¶ A prayer of Hieremy. Hieremy. xxxi.

O Lord, thou hast chastened me, & thi chastening haue I receiued as an vntamed calf. Conuert thou me, and I shalbe conuerted, for thou art my lord God, for assone as thou diddest turne me I repented my selfe: And whe I vnderstod, I smote

vpō

vpon my thigh I confessed and was a shamed, because I suffered the reproche of my youthe.

¶ A prayer of Salomō, for a competent liuyng. Prouer. xxx.

TWo thynges I require of the, that thou wylt not deny me before I die. Remoue frō me vanitie, & lies: geue me nether beggery nor ritches, only graunt me a necessary liuyng, lest if I be to ful I myght haply be intised to deny the: & say what felow is the lord? or constrayned throughe pouertie, I might fal vnto steling, & to forswer the name of my God. Amē

¶ A praier for obteinyng of wyldome. Sapi. ix.

GOD of oure fathers, and Lorde of mercy, thou that hast made all thinges with thi worde and ordayned man thorough

roughe thy wysedome, that hee
shoulde haue domynion ouer
the creature whyche thou haste
made, that hee shulde ordre the
worlde accordyng too equitie
and righteoulsnes, and execute
tudgement wyth a true hearte,
geue me wysedome whyche is
euer aboute thy seate, and put
me not oute frome among thy
childrē for I thy seruaunt, and
sonne of thy handemayde, am
a feble person, of a shorte tyme,
and to yonge to the vnderstan-
dyng of thi iudgement and la-
wes: yea, though amā be neuer
so perfect among the chyldren
of menne, yet if thy wysedome
be not with hym, he shalbe no-
thyng worth. Oh send thy wis-
dome out of thy holy heauens
and from the throne of thi ma-

iestie

testie, that she may be with me, & labour wyth me, that I maye know what is acceptable in thi sight, for she knoweth and vnderstandeth al thinges, and she shall conduct me right soberly in my workes, and preserue me in her power. So shal my workes be acceptable. Amen.

¶ The prayer of Jesus the sonne of Syrach in necessitie, and for wisdome. Eccle. the last Cha.

I Thanke the (O Lorde) and kyng, and praise the O God my sauiour, I wyll yelde prayses vnto thy name. Thou hast deliuered my bodie frō destruction, for thou arte my defender and helper from the snare of the false tonge, and from the that ar occupied in lies. Thou hast bene my helper from such as rose agaīst me, and had deliuered

deliuered me accordyng to thy great mercy, and thy holye names sake, thou haste deliuered me frome the roaryng of theim that prepared them selfes to deuour me, out of the handes of suche as soughte after my lyfe, from the multitude of thē that trouble me and wente about to set fyre vpon me on euery syde, so that I was not brente in the myddes of the fyre. Frome the depe of hell thou delyueredest me, from the vncleane tong, frō lyng wordes, from the wicked iudge, and from the vnrighteous tong. My solle shal praise the lord vnto death, for my life drewe nyghe vnto hell doumeward. Thei cōpassed me round about on euery syde, and there was no man to helpe me: I lo-

ked about me, if ther were ãy man that wold succour me, but there was none. Then thought I vpon thi mercy, O lord, and vpon thy actes that thou hast done euer of olde, namely that ỹ deliuerest such as putte their trust in the, and riddest thẽ out of ỹ handes of ỹ false Paynims Thus lyfted I vp my prayer from the yearth, and prated for deliueraunce from death, I cal led vpon the lorde the father of my Lorde, that hee would not leaue me without helpe in the day of my trouble, & in the time of the proude: I will praise thi name continually, yeldyng ho-nor and thãkes vnto it, and so my prater is hard. Thou saue-dest me frõ destruction and de-liueredst me from the vnrigh-teous

feous time: Therfor wil I knowledge, & praise the, & auaunce the name of the lorde. When I was yet but yong or euer I wēt astraye, I desired wisedome openly in my praier, I came therefore before the temple & I sought it very buselye, and I wyll seke for it to my last hour. Thē wil it flouryish vnto me as a grape that is soone ripe. My heart reioysed in it, thē went my fote the ryghtwaye: yea, frome my youth soughte I after it, I bowed doune mine eare a lytle, & receiued it, I found in my selfe much wisedome, and prospered greatly in it. Therefore will I geue the glorye vnto hym that geueth me wisedome, for I am auised to do therafter, I wil be gelouse to cleaue vnto that is

good, so shal I not be confoun
ded. My solle hathe wretstled
with it, I lifted vp my handes
on high, thē was my solle ligh-
tened through wisdome, so that
I knowledge my folyshnes, I
ordered my soll after it, I foūd
her in clenenes, I had my hart
in it from the beginnyng, and
therfore shal I not be forsaken
My heart longeth after it, and
therfore I gat a good treasure
Through it the lorde hath ge-
uen me a newe tong, wherwith
I wil praise him, Oh come vn-
to me ye vnlearned, and dwell
in the house of disciplyne, with
drawe not your selues from it,
but common of these thynges,
for your solles ar very thyrsty.
I opened my mouth and spak,
Oh come and buye wysedome

wyth

without mony, and bowdoune your necke vnder her yoke, and let your solle receiue discipline it is euen at hand and redy too be founde. Beholde wyth your eyes, howe I haue had but lytle labour, and yet haue muche rest. Oh receiue wisedome, and ye shall receyue plentie of syluer and golde in your possession. Let youre mynde reioyce in her mercy, and be not ashamed of her praise, worke your work bi times, and she shal geue you your rewarde in due tyme.

¶ A praier to speake the worde of God boldly. Act. iiii.

LOrde, thou art GOD whyche hast made heauen and yearth, the sea and all that in theim is, whyche by the mouth of thy seruaunt Dauid

hast saied, whi did the Heathen rage, and the people ymagine vayn thynges? The kynges of the yearth stode vp, and the rulers came together against the lorde and agaynst hys Chryst. For surelye agaynst thy holye sonne Jesus, whom thou haste anointed both Herode and also Põctius Pilat with ỹ Panims and the people of Israel gathered them selues together to do euen whatsoeuer thine handes and thi counseil determined before to be done. And nowe lord behold their thzeteninges, and graunt vnto thi seruauntes to speake thi worde with al confidẽce, and that thou wilt stretch furth thine hande, to thyntente that healing, signes, and wonders may be done by the name

of

of thi holy sonne Jesus. Amen.

¶ A Prayer for the peace of the church.

LOrd Jesu Christ which of thyne almyghtinesse madest all creatures both visible and inuisible, whiche of thy godly wisdome gouernest and settest al thinges in most godly order, which of thyne vnspeakeable goodnes kepest, defendest and furtherest al thinges, whiche of thy depe mercye restorest the decayed renewest the fallen raysest the dead: vouchsafe (we praye the) at last to caste doune thy countenaunce vpō thy welbeloued spouse the church, but let it be that amyable and merciful countenaunce wher wyth thou pacifyest all thynges in heauen, in yearth, and whatsoeuer

euer is aboue heauen and vn-
der ỹ yearth: vouchsafe to cast
vpon vs those tender and piti-
ful eyes whiche thou once did-
dest beholde Peter that greate
shepherd of thy church, & furth
wyth hee remembred him selfe
and repented, wyth which eies
thou oncediddest bewe the sca-
tered multitude, and wert mo-
ued with compassion that for
lacke of a good shepherde they
wandered as shepe dispersed &
straied a sunder. Thou seest (O
good shepherde) what sundrye
sortes of wolues haue broken
into thy shepecoates, of whom
euery one crieth, Here is Christ
here is Christ, so that if it were
possible the verye perfect per-
sons shulde bee broughte into
errour, Thou seest with what

win-

wides, with what wawes, what
ſtormes thy ſely ſhyppe is tof-
ſed, thy ſhippe wherin thy lytle
flock is in peryl to be drowned
And what is now left but that
it vtterly ſynke and wec all pe-
ryſh: Of this tempeſt & ſtorme
we may thanke oure owne wy-
kednes and ſinful liuyng, wee
eſpye it well and confeſſe it, we
eſpy thy ryghteouſnes, and we
bewayle oure vnrighteouſnes.
but wee appeale to thy mercye
which (according to the pſalme
of thy prophet) ſurmounteth al
thy workes, we haue nowe ſuf-
fred much punyſhment, beyng
ſouſed with ſo manye warres,
conſumed with ſuche loſſes of
goodes, ſcourged with ſo ma-
ny ſortes of diſeaſes and peſti-
lences, ſhaken with ſoo manye

fluddes, feared wyth so manye straunge syghtes from heauen and yet appere there no where anie hauen or port vnto vs beyng thus tired and forlorne among so straũge euils, but stil euery day more greuous punishemẽtes and more seme to hãg ouer our hedes. We complayn not of thy sharpenes most tender sauioure, but we espie here also thy mercye forasmuche, as much greuouserplages we haue deseruer. But O most mercifull Jesu, we beseche the that thou wylt not cõsider ne weigh what is due for oure deseruynges, but rather what becometh thy mercy, without whyche nether the Angels in heauen can stand sure before the, much lesse we sely vesselles of claye. Haue

mercy

mercy on vs, O redemer, which art easy to be entreted, not that we be worthy of thy mercy, but geue thou this glori vnto thine owne name: suffer not that the Jewes, the Turckes, and the rest of the Panims, whyche either haue not knowne the, or do enuy thi glori, should continually tryumph ouer vs: and say where is their GOD, where is their redemer? wher is their sauiour? where is their brydgrome, ỹ thei thus boast on? These oppробrious wordes and vpbraidynges redounde vnto the O lorde whyle by our eupilles, mẽ weigh and esteme thy goodnes: they thynke wee bee forsaken whom thei se not amended Once when thou slepteſt in the shyp, and a tempeſt sodẽly arysyng

ſyng thꝛetned death to al in the ſhipp, thou awokeſt at the out-cry of a fewe diſciples, & ſtreighte waye at thyne almyghtie woꝛde the waues couched, the wyndes fel, the ſtoꝛme was ſodẽly turned into agreat calme The doumbe waters knew their makers voyce. Nowe in thys farre greater tempeſt, wherein not a fewe mennes bodies be in daunger, but innumerable ſolles: we beſech the at the crye of thy holye chuche, whyche is in daunger of dꝛouning that thou wylte awake. So many thouſandes of men do crye, Loꝛde, ſaue vs, we peryſh, the tempeſt is paſt mans power: yea, we ſe the indeuours of them ẏ wolde helpe it, do turne cleane a contrary way. It is thy woꝛd that

must

must do the dede Lorde Jesu, Only say thou with a worde of thy mouthe: cease O tempest, & furthwith shal the desired calme appeare. Thou wouldeste haue spared so many thousandes of most wicked menne, if in the citye of Sodome had bene founde but .x. good men: Now here be so many thousandes of men which loue the glory of thi name, which sigh for the bountie of thy house, and wylt thou not at these mēnes prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heauenly policie turne our folly into thy glory? Shalte thou not turne ꝑ wicked mens euils to thy churches good? For thy mercy is wonte then most of al

to

to succoure, when the thyng is with vs past remedy, and nether the myght, nor wisedom of men can helpe it. Thou alone bringest thinges that be neuer so out of order, into order again: whych art the only authour and mainteiner of peace. Thou framedst ỹ olde confusion whiche we cal Chaos, wherin without ordre, without fashion cõfusely laye the discordante seedes of thinges, and with a wõderfull ordre the thynges that of nature fought together, thou dyddest alye and knyt in a perpetuall bande. But how much greater confusion is this wher is no Charitie, no fidelitie, no bondes of loue, no reuerence, neither of lawes nor yet of rulers, no agrement of opinions,

but

but as it were in a mysordered quire, euery man syngeth a cõtrary note. Among the heauenly planettes is no discension, al iiii. elementes kepe their place euery one do their office whereunto they bee appointed. And wilte thou suffer thy spouse, for whose sake al thiges wer made thus by continual discordes to perish and go to wreke? Shalt thou suffer the wicked spirites, whiche be authours and workers of discord to beare suche a swyng in thy kyngdom vnchecked? Shalte thou suffer that strong captayne of mischiefe, whom thou once ouerthrewest, agayne too inuade thy tentes and to spoile thi souldiers? whẽ ỹ wert here a man conuersante amõges men, at thy voyce fled

the

the deuils. Send furth we be-
seech the, O lord, thi spirit whi-
che may driue away out of the
brestes of al them that profesſe
thy name the wycked spirites,
masters of ryote, of couetise, of
vayneglorye of carnall lust, of
mischief, & of discord. Creat in
vs, Dour God & kyng, a clene
heart and renewe thi holy spirit
in our brestes, plucke not from
vs thy holy goſt. Render vnto
vs the ioy of thi sauing health
and with thy principall spirit,
strengthen thy spouse and the
herdmen therof. By this spi-
rit thou reconciledst the yearth
ly to the heauenly, by this thou
diddest frame and reduce, so ma
ny tonges, so many nations, so
many sundry sortes of men into
one body of a church, which bo-

dy

die by the same spirit is knit to
ỹ ther head. This spirit if thou
wilt vouchsafe to renewe in all
mennes heartes, than shal also
these horren miseries cease, or if
thei cease not at least thei shall
turne to the profite and auaile
of them whyche loue the. Stei
this confusion, set in order this
horrible Chaos, (O Lorde Je=
su) let thy spirit stretche oute it
selfe vpon these waters of cupi
waueryng opinions. And bee=
cause thi spirit, which accordig
to thi Prophetes saiyng conte
nyth all thinges, hath also the
science of speakyng: make that
like as vnto all them which be
of thi house, is al one light, one
baptisme, one God, one hoope,
one spirit: so thei may haue also
one voyce, one note and songe,

q.i proie

professing one catholike truth When thou diddest mount vp to heauen triumphantlye, thou threwest about from aboue thy pretious thynges, thou gauest giftes amongist men, thou detest sundri rewardes of thy spirit. Renue agayne from aboue thy olde bountefulnes, geue ye thyng to thi church now faynting and growing douneward that thou gauest vnto her shotyng vp at her fyrst beginning Geue vnto prynces and rulers the grace to stand in awe of the that thei may so guyd the common weale as thei shuld shortly rendre accomptes vnto the that art kyng of kynges. Geue wisdome to be alwayes assistēt vnto them, that whatsoeuer is best to be done, thei may espye

it in their myndes, and pursue the same i their doinges. Geue to thi bishoppes the gift of prophesye that they maye declare and interprete holye scripture, not of their owne brayn, but of thine inspiring. Geue them the threfylde charitie whiche thou once demaūdest of Peter what tyme thou dyddest betake vnto hym the charge of thy shepe. Geue to thi priestes the loue of sobernes, and of chastite. Geue to thy people a good wyll to followe thy commaundementes, and a redines to obey such persons, as thou hast appointed ouer them. So shall it come too passe, if throughe thy gylte thy princes shal commaund that ỹ requirest, if thi pastours & herdmen shall teach the same, & thy

people obei them both, that the olde dignitie and tranquillitie of the churche shall returne againe with a goodly order vnto the glory of thi name. Thou sparedst the Ninuites appointed too bee destroyed, assone as thei conuerted to repentaunce. And wilt thou dispise thi house fallyng doune at thy feet whiche in stead of sackecloth hath syghes, and in steade of ashes teares? Thou promysedst forgeuenes to suche as turne vnto the, but this selfe thinge is thy gifte, a man to turne with his whole hert vnto the, to the intente al our goodnes should redound vnto thi glory. Thou art the maker, repaire thi work that thou hast fashioned. Thou art ỹ redemer, saue ỹ thou hast

bought

bought. Thou art the sauiour suffer not them to perysshe that do hang on the. Thou arte the lorde and owner, chalenge thy possession. Thou art the heade helpe thi members. Thou arte the king, geue vs a reuerẽce of thy lawes. Thou art the prince of peace, breathe vpon vs brotherly loue. Thou art the God haue pytie on thy humble beseechers: bee thou accordyng to Paules saiyng, all thynges in all men, to the intent the whole quire of thy church with agreeing myndes and cõsonant voices for mercye optayned at thy handes maye geue thankes to the father, sonne, and holy gost which after the most perfect example of concord be distincted in propertie of persõs, and one

in nature, to whom be prayse & glory eternally. Amen.

¶ A prayer for the kepyng of a good name.

That wyse man which was priuie of thy secrettes (O heauēly father) taught vs that an honest name is a treasure right pretious, when he sayeth: better it is to haue a good name thē pretious oyntmentes. But this so excellēt and good thing we nether can get nor kepe, but by thy ayde and helpe. For surely the well and fountayne of a good name is a faultelesse lyfe: Thys therefore, in especiall we demaunde and craue of the, O Lord almyghtie, yet neuertheles, forasmuch as oftētimes innocency and faultles lyuyng is not ynough, nether yet

a sure

a sure buckler and defence, namelye agaynst suche as vnder their lippes bear the poyson of serpentes: yea, and oft times it happeneth that when wee suppose to be amonges our trustie frendes we dwel with Ezechiel among Scorpions and venemous serpẽtes, we cry with thy holy prophetes, O lord deliuer my soule from wicked lyppes, & a gileful tong, but if neuertheles it be sene to thy goodnes to exercise thi seruãtes also with this affliction, to the intẽt they may bee brought to godlynes and perfection: Graunt (we the pray) that with Paule thi most valiaunte champyon we maye by reproche and glory, by infamye and good name, abyde styl in thy commaundementes

thzough Jesu Chzist, which also hym selfe (when hee walked here in yearth) was reuiled, slaundered, euil spoke of, and called to his teeth a Samaritane a wyne dzynker, a deceiuer of the people, and one that had a deuyl. The same now reigneth with the in glozi together with the holy gost. Amen.

¶ A prayer against wozdly carefulnes.

O Most dear and tender father, our defendoure and nourysher, indue vs, wyth thy grace that we maye caste of the great blyndnes of our mindes and carefulnes of wozdly thinges, and maye put oure whole study and care in kepyng of thi holye lawe. And that we maye labour and trauail foz our necessi-

cessities in this life, like the bir
des of the ayre, and the lylies
of the feeld without care. For
thou hast promised to bee care-
ful for vs, and hast commaun-
ded that vpon the wee shoulde
cast all our care: whiche lyuest
and reignest worlde without
ende. Amen.

¶ A prayer against pryd and vncha-
stnes. Eccle. xxiii.

O Thou Lorde, father and
God of my lyfe, let me not
vse proudely to loke, but turne
away from me al filicht desyres
Take from me the lustes of the
body, let not the desires of vn-
clennes take holde vpon me &
geue me not ouer into an vn-
shamefast and obstinate mynd
Amen.

¶ Another prayer agaynst pryde.

O Lord Christ in most migh
tie power, most meke, & in
greatest excellency, most lowly
yea, of thine owne wil most hū=
ble, geue vnto me thy mynde &
spirit that I maye knowledge
my weknes leauened and in=
fected wyth maliciousnes, that
through thyne example I may
be humble & meke, which haue
no cause to bost my self, thiges
of the world be vncertayn, lent
to a short vse. The body is fa=
dyng, frayle, & fylthy, the mind
is blynd and froward, whatso=
euer I haue of mine owne: it is
naught. If I haue any good=
nes is of God, & not of me. Kno
wyng this feblenes of my self,
Why shuld I magnifie my self?
And specially sith thou Lord of
heauen and yearth, beyng of
suche wonderful excellency di=

dest humble thi selfe to the lowest state of men: graũt me trew humilitie that I may be exalted to the euerlastyng glorye, which liuest and reignest wyth the father and the holi gost for euer Amen.

¶ A praier agaynst enuy.

LOrde, the inuentor and maker of all thinges, & the disposer of thy geftes, whiche thou bestowest of thi bounteous lyberalytye, geuyng to eache man more then he deserueth, vnto each man sufficiently so that we haue no cause of gruge or enui, sith thou geuest vnto all men of thyne owne, & & vnto suche as deserue it not, and too eache manne sufficientlye towarde the heauenlye blessednesse: Graunte vs that

we

we be not enuious but quietly content with thi iudgemēt and the disposing of thy giftes and benefites. Graūt vs to be thākefull for that we receyue, and not too murmur secretely with oure selues agaynst thi iudgement and blessed wil, in bestowing thi fre benefites, but rather that we loue and praise thi bountedous liberalitie as wel in others as in our self, and alwaies magnifie the O Lorde, the well of all giftes and goodnes To the be glory for euer. Amē.

¶ A Praier agaynst anger

LOrd Jesu Christ which saidst, whosoeuer is angry with hys brother shall be giltie to iudgement: which also dost reserue from time to tyme all vēgeaunce and displeasure

to

to thy secret and iust iudgemēt Graunt vs of thy great mercy that by no maner of occasiō we fall not into disordering of our selfe by anger and desire of reuengyng, but that we may alway remēber not only thi godlye commaundemente, whyche chargeth vs to do well to them that hate vs & to pray for them that say euill by vs: but also ỹ we bear in mynde thy holye examples which dyddest praye for them that cruelly crucified the To the with the father & holye goste be glory euerlasting. Amē

¶ A prayer in aduersity.

O Lord God without whose will and pleasure a sparow doth not fal vpon the grounde seing it is thy will and permission that I shuld be in this mi-

sery

sery and aduersitie: Seing also that thou doest punyshe me with aduersitie, not to destroye me and cast me away, but to call me to repentaunce and to saue me. For whom thou louest, him dost thou chastice. Furthermore seyng affliction and aduersite worcketh patience, and who so patiently beareth tribulation, is made like vnto our sauyour Christ our hed. Finally, seyng that in al tribulation & aduersitie, I am in assuraunce of comfort at thi gratious hande. For thou hast commaunded me too call vpon the in the time of tribulation, and hast promised to here and succour me: Graunte me therfore, O almightie God and merciful father, in al trouble & aduersitie to be quiet without

out impatience & murmuryng
without discouragyng & des-
peration, to praise and magni-
fie the, to put my whole trust &
confidēce in the, for thou neuer
forsakest them, that trust in the
but workest al for the best to thē
that loue the, and seke the glo-
ry of thy holy name. To the be
glory for euer. Amen.

¶ A Prayer in prosperitie.

I Geue the thankes o God al-
mightie, which not alōly hast
endued me wyth the gyftes of
nature, as reason, power, and
strēgth, but also hast plētifully
geuen me the substance of this
world: I knowlege o lord that
these ar thi giftes, and confesse
with holy s. James that ther is
no perfect nor good gift but it
commeth from the (O father of

lightes

lightes) which geuest freely and
casteſt no manne in the teeth. I
knowledge with the Prophet
Agge, that gold is thyne & ſil-
uer is thine, & to whom it plea-
ſeth the, thou geueſt it, too the
godly that they may be thi diſ-
posers and diſtributours ther-
of, and to the vngodly to heape
vp their dampnation withall,
wherfor my moſt merciful god
I humbly beſeke and deſire of
the to frame in me with thi ho-
ly ſpirit a faythful hearte, and
redye hande to diſtribute theſe
thy good giftes accordyng too
thy wyll & pleaſure, that I tre-
ſure not vp here where theues
may robbe, & mothes corrupte,
but to treaſure in thi heauenly
kyngdome, where nether theſe
may ſteale, nor mothe defile, to

my

mine owne comfort (whō of thi mercy thou hast promised to reward therfore) too the good example of the humble and weke of thi congregation, and to the glori of thi name: To whō with thy sonne and holye gost be all honour and praise, world without ende. Amen.

¶ A fruitful praier to be saied at all tymes.

OMercifull God, graūt me to couete wyth a feruente mynd, those thiges which may please the, to search them wisely, to know them truly, and too fulfyl thē perfectly to the laud and glorye of thy name. Ordre my liuyng, so that I may doo ȳ which thou requirest of me, and geue me grace that I may obteyne those thinges, whyche be

moſt conuenient for my ſoule. Good lorde make my way ſure and ſtreight to the, ſo that I fal not betwene proſperite and aduerſite, but that in proſperous thynges I may geue the thankes, and in aduerſitie be patiente, ſo that I bee not lyfte vp with the one nor oppreſſed with the other. And that I maye reioyce in nothig, but that which moueth me to the, nor to be ſori for nothing, but thoſe thynges which draweth me from the, deſiryng to pleaſe no body nor feryng to diſpleaſe anye beſides the. Lord let al worldly thinges be vyle vnto me for the, let me not be mery with the ioy that is without the, and let me deſire nothing beſides the. Let the labour delighte me whiche is for

the

the, and let all the rest very me, which is not in ȳ. Make me to lift my hert oftimes to the, and whē I shal make meto thinke on the, and be sory with a stedfast purpose of amendemente. My god make me humble without fainig, mery without lightnes sad without mistrust, sobre without dulnes, true without doble nes, fearing the without despe-ration, trusting in the wythout presumption telling myneigh-bours faultes wythoute dissi-mulation, teachyng them with wordes and exaimples without mockynges, obedient without arguing, patiēt without grud-ging & pure without corruptiō My most louing lord and god, geue me a wakyng hearte, that no curious thought withdraw

me from the, let it bee so strong that no vnworthi affectiõ draw me backward, so stable, that no tribulation breake it. My lord graunt me wit to know the, diligence to seke the, conuersatiõ to please the: and finally, hope to enbrace the, for the precious blude sake of that immaculate lambe our only sauioure Jesu Christ. To whõ with the father & the holy gost. iii. persons and one God, be al honour and glory world without ende. Amen.

¶ A deuout praier vnto Jesu Christ called O bone Jesu.

O Bountiful Jesu, O swete Jesu, O Jesu the sonne of ỹ pure virgin Mari, ful of mercy & truthe, O swete Jesu after thi great mercy, haue pitie vpõ me. O benigne Jesu I pray the by

bi the same precious blud, that for vs miserable synners, thou wert contente to shed in the alter of ȳ crosse, that thou vouchsafe clene to auoyde al my wickednes, & not to dispise me, hūbli this requiring, and vpō thi most holy name Jesus callyng This name Jesv is a swete name. This name Jesv is the name of health. For what is Jesv but a sauioure? O good Jesus that hast created me, and wyth thi precious blud redemed me, suffer me not to be damned whō thou hast made of naughte. O good Jesu let not my wyckednes destroi me, whō thi almighty goodnes made and formed. O good Jesu, reknoledge that is thine in me, and wipe cleane away that draweth me frō the.

O good Jesu whā time of mer
cy is, haue mercy vpon me, ne=
ther confound me not in ỹ time
of thy terrible iudgemente. O
good Jesu, if I wretched sinner
for my moste greuous offences
haue by thy very iustice deser=
ued eternal payn, yet I appele
frō thy righteousnes, and sted=
fastlye trust in thyne ineffable
mercye. I doubte not but thou
wilt haue mercy vpon me lyke
a mild father and merciful lord
O good Jesu what profit is in
my blud, since that I must des=
cend into corruption. Certayn=
ly thei ỹ be dead shal not mag=
nifie the, nor lykewise all they
that goo to hell. O most merci=
ful Jesu haue mercy vpon me.
O most swete Jesu, deliuer me
O most meke Jesu, be vnto me
com=

comfortable. O Jesu accept me a wretched sinner into the numbre of theym that shalbe saued, O Jesu the health of them that beleue in the, haue mercy vpon me, O swete Jesu the forgeuenes of al my sinnes. O Jesu the sonne of the pure virgin Mary indue me with thi grace, wyssedome, charite, chastitie and humilitie: yea, and stedfast patience in all my aduersities, so ỹ I maye perfectly loue the, and in ỹ be glorified, and haue my only delight in the, world without ende. Amen.

A prayer to be sayed at the houre of death.

O Lorde Jesu, which art the only health of all men lyuyng, and the euerlasting lyfe of thẽ whiche dy in thi faieth. I wretched sinner geue and sub-

mitte my selfe wholy vnto thy most blissed will. And I beyng sure that the thyng cannot perysh, which is committed vnto thi mercy: willyngly now I leue this fraile and wicked flesh in hope of the resurrectiō whiche in better wise shal restore it to me agayn. I besech the most merciful lord Iesu Christ, that thou wylte by thy grace make strong my solle agaynst al tēptacions, and that thou wilt couer and defēd me with the buckler of thy mercye agaynst al ỹ assaultes of the deuyl. I se and knowledge that there is in my self no helpe of saluatiō, but all my confidence, hope and truste is in thimost mercifulgoodnes I haue no merytes nor good workes whiche I maye aledge

before

before the: Of synnes and euyl workes (alas) I se a great heap but through thy mercy I trust to be in the number of them, to whom ÿ wilt not impute their sinnes, but take and accept me for righteous & iuste, and to be ÿ inheritour of euerlastig life Thou mercyfull Lorde werte borne for my sake: Thou didest suffer both hunger & thyrst for my sake, thou dydest preach and teach, thou didest pray and fast for my sake: thou didest all good workes and dedes for my sake, thou suffredst most greuous paynes and turmentes for my sake. And finallye, thou gauest thi most precious body to dye, and thy blude to be shed on the crosse for my sake. Now most mercifull sauioure, let all

these thynges profit me, which thou freely hast geuen me, that hast geuē thi self for me: let thy blud clense, and wash away the spottes and foulnes of my sinnes. Let thi righteousnes hyde and couer my vnrighteousnes Let the merites of thi passion & blud be the satisfaction for my sinnes. Geue me lord thy grace that my fayth and saluation in thy blud wauer not in me, but euer be firm and constant, that the hope of thy mercye and lyfe euerlastyng neuer decay in me, that charite wax not cold in me finally that the wekenes of my flesh be not ouercome with the fear of death. Graunt me mercifull sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my solle

may

may styl behold and loke vpon the, that when death hath take awaye the vse of my tong and speche, yet that my heart maye crye and saye vnto the: In manus tuas domine commendo spiritum meum, that is to say: O lorde into thy handes I geue and cõmit my solle, Domine Iesu accipe spiritum meum. Lorde Jesu receiue my solle vnto the. Amen.

¶ A general confession of synnes vnto God.

O Most merciful lorde God and most tẽder & deare father, vouchsaf I hartely beseech the, to loke dounc with thy fatherly eien of pitie vpõ me most vile & wretched siner, which lye here prostrate in heart before ỹ feete of thy botomeles mercye, for I haue synned agaynst the thyne

throne of thi glorye, and before the O father, in so much that I am nomore worthy to be called thi sonne. Neuertheless, forasmuche as thou art the GOD and father of all comforte, and againe desirest not the deathe of a sinner, but like a true Samaritayne takeste thoughte of my selye wounded solle: Make me (I pray the) by infoundyng thi precions oile of comfort into my woũdes, ioyfully to rũne with the lost sonne vnto the lap of thyne euerlastyng pitie. For lo, thou art my hope and trust, in whom I only repose my selfe hauyng in the full confydence and faith, and so I say with very faythful hearte, trustyng in thy mercye, I beleue in the O God the father, in the O God

the

the son, & in the O God the holy goſt. iii. perſōs and one true and alſo very God, beſyde whō I knowledge none other God, in heauen aboue noꝛ in yearth beneth: yea, and I poꝛe ſinner, do accuſe my ſelf vnto the dere father, that I haue ſoꝛe and greuouſly offended thi almyghtie goodnes and mateſtie in the cō mitting of myne aboundaunt, greuous, and manifold ſinnes & wꝛetchednes, foꝛ I haue not kept the leaſt of thi moſt godly and bleſſed commaundemētes like as thy righteouſnes maye require and demaund the ſame of me: I haue (I ſay) not honored the lyke my God, noꝛ dꝛade the lyke my loꝛd, loued the like my father, truſted in ỹ lyke my creatour and ſauiour. Thi holy

ly & dreadful name vnto whom al glori and honour belongeth I haue vsed in vayne. I haue not sanctified the holye dayes with workes which be acceptable vnto the, nor instructig my neighbour in vertue accordigly. I haue not honoured my parentes nor bene obedient vnto them through whom (as by an instrument) thou hast wrought my commyng into this worlde The highe powers and rulers which take their aucthorite of the I haue not bene willyngly obedient vnto. I haue not kept myne heart pure & clene from manslaughter: yea, had not thi grace and mercye defended me the better, I shulde haue committed the dede also. Likewise am not pure from theft, nor frō auou-

auoutry, nor from false witnes bearig, but haue in myne heart and mynde wyshed and desired my neyghboures goodes and thynges I haue folowed the great prince of this world Satan (whych hath bene a lier euē from the beginnyng) in concupiscence of the fleshe, in prid of liuing, in liyng, in disceifulnes in lecheri, in hatred & also enuy in backbiting, in dispair, & also misbelef. My. v. wittes haue I fouled misused & spent, in hearing, seing, smelling, tastyng & also feling, which thou hast geuen me to vse vnto thy honour and glori, and also to the edification and profite of my neighbourc. But in what maner soeeuer that I haue offended and sinned against thy eternal maiesty

A man of wordes and not of
Jedf Is Lyke agarden ful of wedes

testie(for no man knoweth thoroughly his sinnes as thi prophet witnesseth)whether it hath bene by day or els bi night,yea euen frō my childhod vnto this day,were it in wordes, workes or thoughtes secretly or opēly: O my merciful God, I am sory for it,euen from the wery bottome of my hearte:yea,and my solle mourneth for sorow most merciful father, that I am not a thousand times sorier then I am. Howbeit,in token of great repentaunce(though al hartes be knowne well ynough e vnto the)I do knocke and strike my breast and saye in bitternes of heart and solle, Lord God and father haue mercy, Lorde God sonne haue mercye, Lorde God holy gost haue mercye. Spare

me

me of thy infinite mercye dere lorde nowe, and al the dayes of my life, and let me haue part of thyne aboundaũt grace, so as I may chaũge my sinful life, and put out of me the old man with all his euyl concupiscence, and also that I maye dye vnto the worlde, and that the world may be vnto me a crosse, and so goo furth in a newe life. Strengthen me (O lord) in a true humble heart, in perfecte loue, hope and trust in the. Geue my solle the grace to desire the onely, in the onely to reioyce & repose miselfe, and that I may vtterly renounce & forsake the vaine aktiaũce of this worlde so that ỹ maiest fynde me redy with the good seruaũt in the mydnight

of my death, which shall sodenly stele vpon me like a theefe ere I be aware. Be thou vnto me at the time of nede (O Lorde) a towre of strength, a place of refuge, and a defensible God, namely against the face of the fend who like a rorying lyon shal be then most redy to deuoure me, and against desperatiō, whiche then shalbe busy to greue me. Let then thy comfort cleue fast vnto me, thy mercy kepe me, & thy grace guide me. Fetche the againe, lord God ȳ father that which thy puissant might hath shapen, fetch then againe lorde ȳ sonne that which thou hast so wiseli gouerned & bought with thy precious blud. Take agein then lord holy gost, that which

thou

thou hast kept & preserued so lo uyngly in this region of synne and vale of misery. iii. persons and one very God, vnto whom be praise and honour for euer and euer. Amen.

A prayer against the deuill.

IEsu Christ our lorde which by the mouth of the holy Apostle S. Peter, most truely diddest say that our aduersary the deuil goth about like a rorying lyon, sekyng whom he may deuour: he is busy and fierse, and breaketh in vpon vs, so that if thou helpe not, he will sone deceiue vs with his craft, ouerturn vs with his might, & with his cruelnes teare vs in peces. But if thou whiche haste vanquished him, wilt appere, but

as

as it were a farre of, thou wilt make hym afraid, and with thy onely loke put him to flight. Vouchesafe O lord, to receiue vs into thy gard, beyng but in fantes weake, feble and vnskil full least the fiers & cruel beast all to teare vs. We bear before vs and shew furth in this our fight the crosse thy banner, the crosse thy tryumph and victori that our enemy may wel know that we do our busynes by thy cõsaile, aide, and strength: to the be glory for euer. Amen.

¶ For the desire of the life to come.

THys my body is the verye darke and filthy pryson of the solle, this worlde is an exile & a banishmẽte: this life is care and

and misery but where thou art O lorde, there is the very cõtrey of liberte, and euerlasting blessednes. Stye our myndes now and then, to remembre so great felicite. Powre into our heartes a desyre of suche precious thynges, and of al thinges most to be desired. Geue quyetnes vnto our mynde, & graũt ỹ we may haue some tast of thi euerlastyng ioyes, wherby these thinges of the world may seme filthy and be so lothefull vnto vs whiche we seke for so ernestly, and enbrace so gredely, and retaine so surely, that we may refuse and despise these bitter and filthy thynnes, and moost feruently desire the swetenes of thy familiarite, in the whi-

che

the all goodnes is conteyned:
To the be glory for
euer. Amen.

The ende of the Primer.

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